

The Holy Quran

(Part Ten)



Split Word Translation
(English)

Wa-Lamu

Tenth Part of the Holy Quran

With English Split-Word and Running Translation.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Foreword

Majlis Ansarullah UK is blessed to have the honour of publishing the split word translation of the Holy Qur'an in Urdu and English under guidance of Huzoor. اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ It has been a mammoth task and could only be completed with sheer blessings and mercy of Allah and prayers of Huzoor Aqdas. اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ

First edition of English split word translation was completed and published in 2018 followed by the First edition of Urdu split word translation completed in 2022.

Both split word translations were made available in print, on Majlis Ansarullah UK website and in app format. With feedback from scholars who noted that the Arabic idioms used in the Holy Qur'an were split unnecessarily and this aspect could be improved. Alhamdulillah, the revised translation has now been completed.

I am extremely grateful to Dr Sir Iftikhar Ahmed Ayaz Sahib for helping with this revision despite his extremely busy schedule and competing demands on his time.

I would also like to thank Hafiz Masood Iqbal Sahib who assisted with correcting the proof of the Arabic text. Mr Muhammad Ishaq Nasir Sahib, Qaid Ishaat has played a key role in coordinating and supervision of this entire Quran split word project. It would not have been possible to complete this task without his dedicated and untiring efforts.

I pray that May Allah reward all those who have assisted in anyway and may He Grant us all the opportunity to benefit from reading and understanding the Holy Qur'an. Ameen.

Dr Ch Ijaz Ur Rehman

Sadr Majlis Ansarullah UK

6th December 2023

Index of Symbols Denoting Pauses

- م Compulsory Stop.
- The sign at the end of a verse. It is preferable, though not necessary, to stop here.
- ط It is preferable, though not necessary, to stop here.
- لا Optional. To pause, or to continue.
- ج It is better to pause.
- لا Necessary to continue, do not pause.
- وقف Stop vocal sound for a moment, without breaking breath.
- قصر Desirable to continue, do not pause.
- قف Recommended pause.
- ❧ ❧ Part of the verse in between these signs indicate that if you pause at words preceded by the first sign you should not pause at the second but if you do not pause at the first, pause at the second. For example,

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۚ فِيْهِ
هُدًى لِّلْمُتَّقِيْنَ ۝۳

Dhālikal-Kitābu lā raiba
fih, hudal-lil-muttaqīn

↑
(pause here)

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۚ فِيْهِ
هُدًى لِّلْمُتَّقِيْنَ ۝۳

(pause here) ↓

Dhālikal-Kitābu lā raib,
fihī hudal-lil-muttaqīn

وَ	اعْلَمُوا	أَنَّا	غَنِمْتُمْ	مِّنْ شَيْءٍ	فَأَنَّ	لِلَّهِ	خُصَّةٌ
and	you know	that what	you took spoils	anything	so that is	for Allah	its one fifth
وَاعْلَمُوا أَنَّا غَنِمْتُمْ مِّنْ شَيْءٍ فَأَنَّ لِلَّهِ خُصَّةٌ							
And know that whatever you take as spoils in war, a fifth thereof shall go to Allah							
وَ	لِلرَّسُولِ	وَ	لِذِي الْقُرْبَىٰ	وَ	الْيَتَىٰ	وَ	الْبَسِيطِينَ
and	for Messenger	and	for kindred	and	the orphans	and	the needy
وَالرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَىٰ وَالْبَسِيطِينَ							
and to the Messenger and to the kindred and orphans and the needy							
وَ	ابْنِ السَّبِيلِ	إِنْ	كُنْتُمْ	أَمَنْتُمْ	بِاللَّهِ		
and	the wayfarer	if	you were	you believed	in Allah		
وَابْنِ السَّبِيلِ إِنْ كُنْتُمْ أَمَنْتُمْ بِاللَّهِ							
and the wayfarer, if you believe in Allah							
وَ	مَا	أَنْزَلْنَا	عَلَىٰ	عَبْدِنَا	يَوْمَ	الْفُرْقَانِ	
and	what	We sent down	to	Our servant	Day	the Distinction	
وَمَا أَنْزَلْنَا عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ							
and in what We sent down to Our servant on the Day of Distinction							
يَوْمَ	التَّتَقَىٰ	الْجَبْعَيْنِ	وَ	اللَّهُ	عَلَىٰ	كُلِّ	شَيْءٍ قَدِيرٌ
day	he met	two armies	and	Allah	on	every	thing
يَوْمَ التَّتَقَىٰ الْجَبْعَيْنِ ۖ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٢﴾							
the day when the two armies met— and Allah has the power to do all things.							
إِذْ	أَنْتُمْ	بِالْعُدُوَّةِ	الدُّنْيَا	وَ	هُمْ	بِالْعُدُوَّةِ	الْقُصْوَىٰ
when	you were	on the bank	the nearer	and	they	on the bank	the farther
إِذْ أَنْتُمْ بِالْعُدُوَّةِ الدُّنْيَا وَهُمْ بِالْعُدُوَّةِ الْقُصْوَىٰ							
When you were on the nearer bank of the valley, and they were on the farther bank,							

وَتَوَاعَدْتُمْ	لَوْ	وَ	مِنْكُمْ	أَسْفَلَ	الرَّكْبُ	وَ
you mutually decided	if	and	from you	below	the caravan	and
وَالرَّكْبُ أَسْفَلَ مِنْكُمْ ^ط وَلَوْ تَوَاعَدْتُمْ						
and the caravan was below you. And if you, both the belligerent parties, were to decide the time of encounter,						
أَمْرًا	اللَّهُ	لَيَقْضِي	وَلَكِنْ	الْبَيْعِدِ	فِي	لَا خُتْلَفْتُمْ
matter	Allah	for He decides	but	the time	in	surely you differed
لَا خُتْلَفْتُمْ فِي الْبَيْعِدِ ^ل وَلَكِنْ لَيَقْضِي اللَّهُ أَمْرًا						
you would have differed regarding the time to suit your own interests. But it was destined that Allah would decide						
كَانَ	مَفْعُولًا	لِيَهْلِكَ	مَنْ	هَلَكَ	عَنْ	بَيِّنَةٍ
it was	decreed	so that He perishes	who	He perished	by	manifest Sign
كَانَ مَفْعُولًا ^ه لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ						
the time to accomplish that which had already been decreed so that they may perish who are doomed to perish						
وَيَحْيَى	مَنْ	حَيَّ	عَنْ	بَيِّنَةٍ	وَيَحْيَى	وَيَحْيَى
he comes to life	who	he came to life	by	manifest Sign	and	and
وَيَحْيَى مَنْ حَيَّ عَنْ بَيِّنَةٍ ^ط						
by manifest justification, and they may survive who deserve to survive on the strength of manifest justification.						
وَ	إِنَّ	اللَّهُ	لَسَمِيعٌ	عَلِيمٌ	وَعَلِيمٌ	وَعَلِيمٌ
and	certainly	Allah	surely All-Hearing	All-Knowing	and	and
وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ ^{٤٣}						
And certainly Allah is All-Hearing, All-Knowing.						
إِذْ	يُرِيكُهُمُ	اللَّهُ	فِي	مَنَامِكَ	قَلِيلًا	قَلِيلًا
when	He shows them to you	Allah	in	your dream	few	few
إِذْ يُرِيكُهُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا ^ط						
When Allah showed them to thee in thy dream as few;						

وَلَوْ أَرَكَهُمْ كَثِيرًا	لَفَشِلْتُمْ
surely you faltered	many
He showed them to you	if
and	
وَلَوْ أَرَكَهُمْ كَثِيرًا لَفَشِلْتُمْ	
and if He had shown them to thee as many, you would have surely faltered	
وَلَتَنَارَعُتُمْ فِي الْأَمْرِ	فِي
the matter	in
surely you mutually disputed	and
وَلَتَنَارَعُتُمْ فِي الْأَمْرِ وَلَكِنَّ اللَّهَ سَلَّمَ	
and would have disagreed with one another about the matter; but Allah saved you.	
إِنَّهُ عَلَيْهِ	بِذَاتِ الصُّدُورِ
All-Knowing	what is in breasts
surely He	
إِنَّهُ عَلَيْهِ بِذَاتِ الصُّدُورِ ٤٤ وَإِذْ يُرِيكُمُوهُمْ	
Surely, He has full knowledge of what is in your breasts. And when at the time of your encounter	
إِذْ	التَّقَيْتُمْ
you encountered	in
your eyes	few
and	few
He made you as few	when
إِذْ التَّقَيْتُمْ فِي أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ	
He made them appear to you as few in your eyes, and made you appear as few	
فِي	أَعْيُنِهِمْ
in	their eyes
so that He decides	Allah
matter	was
كَانَ	مَفْعُولًا
was	decreed
فِي أَعْيُنِهِمْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا	
in their eyes, that Allah might bring about the thing that was decreed.	
وَالِإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ	يَا أَيُّهَا الَّذِينَ آمَنُوا
it is returned	those who
the affairs	O ye
and	they believed
وَالِإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ٤٥ يَا أَيُّهَا الَّذِينَ آمَنُوا	
And to Allah are all affairs referred for final decision. O ye who believe!	

إِذَا	لَقِيتُمْ	فِيَّةً	فَأَثْبِتُوا	وَ	اذْكُرُوا	اللَّهُ
when	you encountered	army	then you remain firm	and	you remember	Allah
إِذَا لَقِيتُمْ فِيَّةً فَأَثْبِتُوا وَاذْكُرُوا اللَّهَ						
when you encounter an army, remain firm, and remember Allah much						
كَثِيرًا	لَعَلَّكُمْ	تُفْلِحُونَ	وَ	أَطِيعُوا	اللَّهُ	وَ
much	so that you	you prosper	and	you obey	Allah	and
كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ٤٦ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ						
that you may prosper. And obey Allah and His Messenger						
وَ	لَا	تَنَازَعُوا	فَتَفْشَلُوا	وَ	تَذْهَبَ	رِيحُكُمْ
and	not	you mutually dispute	then you falter	and	it departs	your power
وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ						
and dispute not with one another, lest you falter and your power depart from you.						
وَ	اصْبِرُوا	إِنَّ	اللَّهَ	مَعَ	الصَّابِرِينَ	
and	you be steadfast	surely	Allah	with	the steadfast	
وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ٤٧						
And be steadfast; surely, Allah is with the steadfast.						
وَ	لَا	تَكُونُوا	كَالَّذِينَ	خَرَجُوا	مِنْ	دِيَارِهِمْ
and	not	you be	like those who	they came out	from	their homes
وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطَرًا						
And be not like those who came forth from their homes to boast of their deeds						
وَ	رِئَاءَ	النَّاسِ	وَ	يَصُدُّونَ	عَنْ	سَبِيلِ
and	showing off	the people	and	they prevent	from	way
وَرِئَاءَ النَّاسِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ ٤٨						
and to make a display to the people and they prevent people from reaching the path of Allah,						

و	اللَّهُ	بِمَا	يَعْمَلُونَ	مُحِيطٌ
and	Allah	of what	they do	one who encompasses
وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿٤٨﴾				
and Allah encompasses all that they do.				
وَ	إِذْ	زَيَّنَ	لَهُمْ	الشَّيْطَانُ
and	when	he made to seem fair	for them	the Satan
وَإِذْ زَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ				
And when Satan made their deeds seem fair to them				
وَ	قَالَ	لَا	غَالِبَ	لَكُمْ
and	he said	none	one who prevails	for you
وَقَالَ لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ				
and said, 'None among men shall prevail against you this day,				
وَ	إِنِّي	جَارٌ	لَكُمْ	فَلَمَّا
and	surely I	protector	for you	so when
وَإِنِّي جَارٌ لَّكُمْ فَلَمَّا تَرَآءَتِ الْفِئَتَانِ				
and I am your protector.' But when the two armies came in sight of each other,				
نَكَصَ	عَلَى	عَقْبَيْهِ	وَ	قَالَ
he turned	on	his two heels	and	he said
نَكَصَ عَلَى عَقْبَيْهِ وَقَالَ إِنِّي بَرِيءٌ مِّنْكُمْ				
he turned on his heels, and said, 'Surely, I have nothing to do with you;				
إِنِّي	أَرَى	مَا	لَا	تَرَوْنَ
surely I	I see	what	not	you see
إِنِّي أَرَى مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ				
surely, I see what you see not. Surely, I fear Allah;				

وَاللَّهُ	شَدِيدُ	الْعِقَابِ	إِذْ	يَقُولُ	الْمُنْفِقُونَ
Allah	severe	the punishment	when	he says	the hypocrites
وَاللَّهُ شَدِيدُ الْعِقَابِ ٤٩ إِذْ يَقُولُ الْمُنْفِقُونَ					
and Allah is severe in punishing. 'When the hypocrites					
وَالَّذِينَ	فِي	قُلُوبِهِمْ	مَرَضٌ	غَرَّ	هَؤُلَاءِ
those who	in	their hearts	disease	it deluded	these
وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ غَرَّ هَؤُلَاءِ دِينُهُمْ ط					
and those in whose hearts is a disease said, 'Their religion has deluded these men.'					
وَمَنْ	يَتَوَكَّلْ	عَلَى	اللَّهِ	فَإِنَّ	اللَّهَ
who	he puts trust	in	Allah	then surely	Allah
وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ٥٠					
And whoso puts his trust in Allah, then surely, Allah is Mighty, Wise.					
وَلَوْ	تَرَى	إِذْ	يَتَوَفَّى	الَّذِينَ	كَفَرُوا
if	you see	when	he takes away souls	those who	they disbelieved
وَلَوْ تَرَى إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ					
And if thou couldst see, when the angels take away the souls of those who disbelieve,					
يَضْرِبُونَ	وُجُوهَهُمْ	وَأَدْبَارَهُمْ	وَذُوقُوا	عَذَابَ	الْحَرِيقِ
they smite	their faces	and their backs	and you taste	punishment	the burning
يَضْرِبُونَ وَجُوهَهُمْ وَأَدْبَارَهُمْ ٥١ وَذُوقُوا عَذَابَ الْحَرِيقِ					
smiting their faces and their backs, saying: 'Taste ye the punishment of burning!					
ذَلِكَ	بِأَنَّ	قَدَّمْتُ	أَيْدِيكُمْ	وَأَنَّ	اللَّهَ
this is	because	it sent before	your hands	and that	Allah
ذَلِكَ بِأَنَّ قَدَّمْتُ أَيْدِيكُمْ وَأَنَّ اللَّهَ					
'That is because of that which your hands have sent on before yourselves, and know that Allah					

فِرْعَوْنَ	الِ	كَذَابٍ	لِّلْعَبِيدِ	بِظُلَامٍ	لَيْسَ
Pharaoh	people	like case of	for servants	unjust	not
لَيْسَ بِظُلَامٍ لِّلْعَبِيدِ ⁵² كَذَابِ الْفِرْعَوْنَ					
is not at all unjust to His servants.' Their case is like the case of the people of Pharaoh					
وَالَّذِينَ	بَايَتْ	كَفَرُوا	مِنْ قَبْلِهِمْ	وَالَّذِينَ	وَالَّذِينَ
Allah	in Signs	they disbelieved	before them	those who	and
وَالَّذِينَ مِنْ قَبْلِهِمْ كَفَرُوا بِآيَاتِ اللَّهِ					
and those before them: they disbelieved in the Signs of Allah;					
فَأَخَذَهُمُ	إِنَّ	بِذُنُوبِهِمْ	اللَّهُ	فَأَخَذَهُمُ	فَأَخَذَهُمُ
Allah	surely	for their sins	Allah	so He seized them	so He seized them
فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ إِنَّ اللَّهَ					
so Allah punished them for their sins. Surely, Allah is					
قَوِيٌّ	شَدِيدٌ	الْعِقَابِ	ذَلِكَ	بِأَنَّ	اللَّهُ
Powerful	severe	punishing	this is	with that	Allah
قَوِيٌّ شَدِيدُ الْعِقَابِ ⁵³ ذَلِكَ بِأَنَّ اللَّهَ					
Powerful and severe in punishing. This is because Allah					
لَمْ يَكْ	مُغَيِّرًا	نِعْمَةً	أَنْعَمَهَا	عَلَى	قَوْمٍ
he was not	one that changes	favour	He conferred	on	people
لَمْ يَكْ مُغَيِّرًا نِعْمَةً أَنْعَمَهَا عَلَى قَوْمٍ حَتَّى					
would never change a favour that He has conferred upon a people until					
يُغَيِّرُوا	مَا	بِأَنْفُسِهِمْ	وَأَنَّ	اللَّهُ	سَمِيعٌ
they change	what	in themselves	that	Allah	All-Hearing
يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ⁵⁴					
they change their own condition, and know that Allah is All-Hearing, All-Knowing.					

كَذَّابٍ	أَلِ فِرْعَوْنَ	وَ	الَّذِينَ	مِنْ قَبْلِهِمْ		
like the case of	people of Pharaoh	and	those who	before them		
كَذَّابٍ أَلِ فِرْعَوْنَ ^{٥٤} وَالَّذِينَ مِنْ قَبْلِهِمْ ^{٥٥}						
Their case is like the case of the people of Pharaoh and those before them:						
كَذَّبُوا	بِآيَاتِ	رَبِّهِمْ	فَاهْلَكْنَاهُمْ	بِذُنُوبِهِمْ		
they rejected	the Signs	their Lord	so We destroyed them	for their sins		
كَذَّبُوا بِآيَاتِ رَبِّهِمْ فَاهْلَكْنَاهُمْ بِذُنُوبِهِمْ						
they rejected the Signs of their Lord, so We destroyed them for their sins.						
وَ	أَغْرَقْنَا	أَلِ فِرْعَوْنَ	وَ	كُلُّ	كَانُوا	ظَالِمِينَ
and	We drowned	people of Pharaoh	and	all	they were	wrongdoers
وَأَغْرَقْنَا أَلِ فِرْعَوْنَ ^{٥٦} وَكُلُّ ^{٥٥} كَانَ ظَالِمِينَ						
And We drowned the people of Pharaoh, for they were all wrongdoers.						
إِنَّ	شَرَّ	الدَّوَابِّ	عِنْدَ	اللَّهِ		
surely	worst	the creatures	with	Allah		
إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ						
Surely, the worst of creatures in the sight of Allah						
الَّذِينَ	كَفَرُوا	فَهُمْ	لَا	يُؤْمِنُونَ		
those who	they disbelieved	so they	not	they believe		
الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ ^{٥٦}						
are those who are ungrateful. So they will not believe,						
الَّذِينَ	عَاهَدْتُ	مِنْهُمْ	ثُمَّ	يَنْقُضُونَ	عَهْدَهُمْ	
those who	you made covenant	among them	then	they break	their covenant	
الَّذِينَ عَاهَدْتُ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ						
Those with whom thou didst make a covenant; then they break their covenant						

يَتَّقُونَ	لَا	هُمْ	وَأَ	مَرَّةً	كُلِّ	فِي
they fear God	not	they	and	time	every	in

فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ ﴿٥٧﴾

every time, and they do not fear God.

خَلْفَهُمْ	مَنْ	فَشَرِدْ بِهِمْ	الْحَرْبِ	فِي	تَشَقَّفْنَهُمْ	فَإِذَا
behind them	who	then you strike fear in them	war	in	you catch them	then if

فَإِذَا تَشَقَّفْنَهُمْ فِي الْحَرْبِ فَشَرِدْ بِهِمْ مَنْ خَلْفَهُمْ

So, if thou catchest them in war, then by routing them strike fear in those that are behind them,

لَعَلَّهُمْ	يَذْكُرُونَ	وَ	إِمَّا	تَخَافَنَّ	مِنْ	قَوْمٍ	خِيَانَةً
so that they	they admonish	and	if	you fear	from	people	treachery

لَعَلَّهُمْ يَذْكُرُونَ ﴿٥٨﴾ وَإِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً

that they may be admonished. And if thou fearest treachery from a people,

فَإِذَا	إِلَيْهِمْ	عَلَى	سَوَاءٍ	إِنَّ	اللَّهِ	لَا	يُحِبُّ	الْخَائِنِينَ
then you throw	to them	with	equity	surely	Allah	not	He likes	the treacherous one

فَإِذَا إِلَيْهِمْ عَلَى سَوَاءٍ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ ﴿٥٩﴾

throw back to them their covenant with equity. Surely, Allah loves not the treacherous.

وَأَ	لَا	يَحْسَبَنَّ	الَّذِينَ	كَفَرُوا	سَبَقُوا
and	not	he thinks	those who	they disbelieved	they outstripped

وَأَ لَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا

And let not those who disbelieve think that they have outstripped Us.

إِنَّهُمْ	لَا	يُعْجِزُونَ	وَ	أَعِدُّوا	لَهُمْ	مَا	اسْتَطَعْتُمْ
surely they	not	they frustrate	and	you make ready	for them	what	you afforded

إِنَّهُمْ لَا يُعْجِزُونَ ﴿٦٠﴾ وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ

Surely, they cannot frustrate God's purpose. And make ready for them whatever you can

رِّبَاطِ الْخَيْلِ	مِنْ	وَ	قُوَّةٍ	مِّنْ		
pickets at the frontier	from	and	force	from		
مِّنْ قُوَّةٍ وَمِنْ رِّبَاطِ الْخَيْلِ						
of armed force and of mounted pickets at the frontier,						
عَدُوَّكُمْ	وَ	اللَّهُ	عَدُوٌّ	بِهِ	تُرْهِبُونَ	
your enemy	and	Allah	enemy	with it	you frighten	
تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ						
whereby you may frighten the enemy of Allah and your enemy						
يَعْلَمُهُمْ	اللَّهُ	تَعْلَمُونَهُمْ	لَا	مِنْ دُونِهِمْ	آخَرِينَ	وَ
He knows them	Allah	you know them	not	besides them	others	and
وَأَخْرَيْنَ مِنْ دُونِهِمْ ۚ لَا تَعْلَمُونَهُمُ ۚ اللَّهُ يَعْلَمُهُمْ ۖ						
and others besides them whom you know not, but Allah knows them.						
اللَّهُ	سَبِيلِ	فِي	مِنْ شَيْءٍ	تَنْفِقُوا	مَا	وَ
Allah	way	in	anything	you spend	what	and
وَمَا تَنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ						
And whatever you spend in the way of Allah,						
تُظْلَمُونَ	لَا	أَنْتُمْ	وَ	إِلَيْكُمْ	يُوفَّ	
you are wronged	not	you are	and	to you	it is repaid in full	
يُوفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٦١﴾						
it shall be repaid to you in full and you shall not be wronged.						
لَهَا	فَاجْنَحْ	لِلسَّلَامِ	جَنَحُوا	إِنْ	وَ	
for it	then you incline	for peace	they inclined	if	and	
وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْنَحْ لَهَا						
And if they incline towards peace, incline thou also towards it,						

و	تَوَكَّلْ	عَلَى	اللَّهِ	إِنَّهُ	هُوَ	السَّمِيعُ	الْعَلِيمُ
and	you trust	on	Allah	surely He	Who	the All-Hearing	the All-Knowing
وَتَوَكَّلْ عَلَى اللَّهِ ۖ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٢﴾							
and put thy trust in Allah. Surely, it is He Who is All-Hearing, All-Knowing.							
و	إِنْ	يُرِيدُوا	أَنْ يَخْدَعُوكَ	فَإِنَّ	حَسْبَكَ	اللَّهُ	
and	if	they intend	that they deceive you	then surely	sufficient(for) you	Allah	
وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ ۖ							
And if they intend to deceive thee, then surely Allah is sufficient for thee.							
هُوَ	الَّذِي	أَيَّدَكَ	بِنَصْرِهِ	و	بِالْمُؤْمِنِينَ		
He	Who	He strengthened you	with His help	and	with the believers		
هُوَ الَّذِي أَيَّدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ ﴿٦٣﴾							
He it is Who has strengthened thee with His help and with the believers;							
و	أَلَّفَ	بَيْنَ	قُلُوبِهِمْ	لَوْ	أَنْفَقْتَ		
and	He put affection	between	their hearts	if	you spent		
وَأَلَّفَ بَيْنَ قُلُوبِهِمْ ۖ لَوْ أَنْفَقْتَ							
And He has put affection between their hearts. If thou hadst expended							
مَا	فِي	الْأَرْضِ	جَمِيعًا	مَا	أَلَفْتَ	بَيْنَ	قُلُوبِهِمْ
what	in	the earth	all	not	you put affection	between	their hearts
مَا فِي الْأَرْضِ جَمِيعًا مَا أَلَفْتَ بَيْنَ قُلُوبِهِمْ							
all that is in the earth, thou couldst not have put affection between their hearts,							
وَلَكِنَّ	اللَّهَ	أَلَفَ	بَيْنَهُمْ	إِنَّهُ	عَزِيزٌ	حَكِيمٌ	
but	Allah	He put affection	between them	surely He	Mighty	Wise	
وَلَكِنَّ اللَّهَ أَلَفَ بَيْنَهُمْ ۖ إِنَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٤﴾							
but Allah has put affection between them. Surely, He is Mighty, Wise.							

يَا أَيُّهَا	النَّبِيُّ	حَسْبُكَ	اللَّهُ	وَ	مَنْ	اتَّبَعَكَ	مِنْ	الْمُؤْمِنِينَ
O ye	the Prophet	sufficient for you	Allah	and	who	he followed you	from	the believers
يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنْ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٦٥﴾								
O Prophet, Allah is sufficient for thee and for those who follow thee of the believers.								
يَا أَيُّهَا	النَّبِيُّ	حَرِّضِ	الْمُؤْمِنِينَ	عَلَى	الْقِتَالِ			
O ye	the Prophet	you urge	the believers	to	fighting			
يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ ط								
O Prophet, urge the believers to fight.								
إِنْ	يَكُنْ	مِنْكُمْ	عِشْرُونَ	طَبَرُونَ	يَغْلِبُوا	مِائَتَيْنِ		
if	he be	from you	twenty	those who are steadfast	they overcome	two hundred		
إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ طَبَرُونَ يَغْلِبُوا مِائَتَيْنِ ؕ								
If there be of you twenty who are steadfast, they shall overcome two hundred;								
وَ	إِنْ	يَكُنْ	مِنْكُمْ	مِائَةٌ	يَغْلِبُوا	أَلْفًا		
and	if	it be	of you	hundred	they overcome	one thousand		
وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا								
and if there be a hundred of you, they shall overcome a thousand								
مِنْ	الَّذِينَ	كَفَرُوا	بِأَنَّهُمْ	قَوْمٌ	لَّا	يَفْقَهُونَ		
of	those who	they disbelieved	because they	people	not	they understand		
مِنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿٦٦﴾								
of those who disbelieve, because they are a people who do not understand.								
الْآنَ	خَفَّفَ	اللَّهُ	عَنْكُمْ	وَ	عَلِمَ	أَنَّ	فِيكُمْ	ضَعْفًا
now	He lightened	Allah	from you	and	He knew	that	in you	weakness
الْآنَ خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا ط								
For the present Allah has lightened your burden, for He knows that there is weakness in you.								

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فَإِنْ	يَكُنْ	مِنْكُمْ	مِائَةً	صَابِرَةً	يَغْلِبُوا	مِائَتَيْنِ
so if	it be	of you	hundred	steadfast	they overcome	two hundred

فَإِنْ يَكُنْ مِنْكُمْ مِائَةً صَابِرَةً يَغْلِبُوا مِائَتَيْنِ ٥

So, if there be a hundred of you who are steadfast, they shall overcome two hundred;

وَ	إِنْ	يَكُنْ	مِنْكُمْ	أَلْفٌ	يَغْلِبُوا	أَلْفَيْنِ	بِأَمْرِ	اللَّهِ
and	if	it be	of you	thousand	they overcome	two thousand	with command	Allah

وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِأَمْرِ اللَّهِ ٦

and if there be a thousand of you, they shall overcome two thousand by the command of Allah.

وَ	اللَّهُ	مَعَ	الصَّابِرِينَ	مَا	كَانَ	لِنَبِيِّ
and	Allah	with	those who are steadfast	not	it was	for prophet

وَاللَّهُ مَعَ الصَّابِرِينَ ٥٧ مَا كَانَ لِنَبِيِّ

And Allah is with those who are steadfast. It does not behove a Prophet

أَنْ	يَكُونَ	لَهُ	أَسْرَى	حَتَّى	يُثْخِنَ	فِي	الْأَرْضِ
that	it be	for him	captives	until	he sheds blood	in	the land

أَنْ يَكُونَ لَهُ أَسْرَى حَتَّى يُثْخِنَ فِي الْأَرْضِ ٥٨

that he should have captives until he engages in regular fighting in the land.

تُرِيدُونَ	عَرَاضَ	الدُّنْيَا	وَ	اللَّهُ	يُرِيدُ	الْآخِرَةَ
you desire	goods	the world	and	Allah	He desires	the Hereafter

تُرِيدُونَ عَرَاضَ الدُّنْيَا ٥٩ وَاللَّهُ يُرِيدُ الْآخِرَةَ ٦٠

You desire the goods of the world, while Allah desires for you the Hereafter.

وَ	اللَّهُ	عَزِيزٌ	حَكِيمٌ	لَوْ	لَا	كِتَابٌ	مِّنْ	اللَّهِ	سَبَقَ
and	Allah	Mighty	Wise	if	not	decree	from	Allah	it passed

وَاللَّهُ عَزِيزٌ حَكِيمٌ ٦١ لَوْ لَا كِتَابٌ مِّنَ اللَّهِ سَبَقَ

And Allah is Mighty, Wise. Had there not been a decree from Allah which had gone before,

عَظِيمٌ	عَذَابٌ	أَخَذْتُمْ	فِيهَا	لَمَسَّكُمْ				
great	punishment	you took	about what	surely it reached you				
لَمَسَّكُمْ فِيهَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ ﴿٦٩﴾								
great distress would have surely overtaken you in connection with that which you took.								
طَيِّبًا	حَلَالًا	غَنِمْتُمْ	مِمَّا	فَكُتُّوا				
pure	lawful	you took as spoils	from that	so you eat				
فَكُتُّوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا ۖ								
So eat of that which you have won in war as lawful and good,								
رَّحِيمٌ	غَفُورٌ	اللَّهُ	إِنَّ	اللَّهُ	اتَّقُوا	وَ		
Merciful	Most Forgiving	Allah	surely	Allah	you fear	and		
وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٧٠﴾								
and fear Allah. Surely, Allah is Most Forgiving, Merciful.								
الْأَسْرَى	مِّنْ	أَيْدِيكُمْ	فِي	لِّسَنٍ	قُلْ	النَّبِيُّ	يَا أَيُّهَا	
the captives	from	your hands	in	to him who	you say	the Prophet	O ye	
يَا أَيُّهَا النَّبِيُّ قُلْ لِّسَنُ فِي أَيْدِيكُمْ مِّنَ الْأَسْرَى ۚ								
O Prophet, say to the captives who are in your hands,								
خَيْرًا	قُلُوبِكُمْ	فِي	اللَّهُ	يَعْلَمُ	إِنْ			
any good	your hearts	in	Allah	He knows	if			
إِنْ يَعْلَمَ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا								
'If Allah knows any good in your hearts,								
مِنْكُمْ	أُخِذَ	مِمَّا	خَيْرًا	يُؤْتِكُمْ				
from you	it was taken away	from what	better	He gives you				
يُؤْتِكُمْ خَيْرًا مِّمَّا أُخِذَ مِنْكُمْ								
He will give you better than that which has been taken from you,								

و	يَغْفِرُ	لَكُمْ	وَ	اللَّهُ	غَفُورٌ	رَحِيمٌ
and	He forgives	for you	and	Allah	Most Forgiving	Merciful
وَيَغْفِرُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٧١﴾						
and will forgive you. And Allah is Most Forgiving, Merciful.'						
وَ	إِنْ	يُرِيدُوا	خِيَانَتَكَ	فَقَدْ	خَانُوا	اللَّهُ
and	if	they intend	betraying your trust	so surely	they betrayed trust	Allah
وَأِنْ يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِنْ قَبْلُ						
And if they intend to betray your trust, they have already betrayed the trust of Allah before.						
فَأَمَّا	مَنْ	و	اللَّهُ	عَلِيمٌ	حَكِيمٌ	
so He established (you)	over them	and	Allah	All-Knowing	Wise	
فَأَمَّا مَنْ مِنْهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٧٢﴾						
So He rendered them powerless. And Allah is All-Knowing, Wise.						
إِنَّ	الَّذِينَ	آمَنُوا	وَ	هَاجَرُوا		
surely	those who	they believed	and	they emigrated		
إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا						
Surely, those who have believed and left their homes						
وَ	جَاهَدُوا	بِأَمْوَالِهِمْ	وَ	أَنْفُسِهِمْ	فِي	سَبِيلِ
and	they strived	with their property	and	their persons	in	way/cause
وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ						
and striven with their property and their persons for the cause of Allah,						
وَ	الَّذِينَ	أَوْوُوا	و	نَصَرُوا	أُولَئِكَ	بَعْضُهُمْ
and	those who	they gave shelter	and	they helped	these are	some of them
وَالَّذِينَ أَوْوُوا وَنَصَرُوا أُولَئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ط						
and those who have given them shelter and help—are indeed mutual friends.						

وَالَّذِينَ آمَنُوا وَلَمْ يُهَاجِرُوا	وَالَّذِينَ آمَنُوا	وَالَّذِينَ	وَالَّذِينَ	وَالَّذِينَ	وَالَّذِينَ
they emigrate	not	and	they believed	those who	and
وَالَّذِينَ آمَنُوا وَلَمْ يُهَاجِرُوا					
But as for those who have believed but have not left their homes,					
مَا لَكُمْ مِنْ وَلَا يَتِيهِمْ	مَا لَكُمْ مِنْ	وَلَا يَتِيهِمْ	وَلَا يَتِيهِمْ	وَلَا يَتِيهِمْ	وَلَا يَتِيهِمْ
they emigrate	until	any thing	their protection	from	for you
مَا لَكُمْ مِنْ وَلَا يَتِيهِمْ مِنْ شَيْءٍ حَتَّىٰ يُهَاجِرُوا					
you are not at all responsible for their protection until they leave their homes.					
وَاِنْ اسْتَنْصَرُوكُمْ فِي الدِّينِ	وَاِنْ اسْتَنْصَرُوكُمْ	فِي الدِّينِ	فِي الدِّينِ	فِي الدِّينِ	فِي الدِّينِ
the help	then upon you	the religion	in	they sought your help	if
وَاِنْ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ					
But if they seek your help in the matter of religion, then it is your duty to help them,					
إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِّيثَاقٌ	إِلَّا عَلَىٰ قَوْمٍ	بَيْنَكُمْ وَبَيْنَهُمْ	بَيْنَكُمْ وَبَيْنَهُمْ	بَيْنَكُمْ وَبَيْنَهُمْ	بَيْنَكُمْ وَبَيْنَهُمْ
treaty	between them	and	between you	people	against
إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِّيثَاقٌ					
except against a people between whom and yourselves there is a treaty.					
وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ	وَاللَّهُ بِمَا تَعْمَلُونَ	بِأَيِّ شَيْءٍ	بِأَيِّ شَيْءٍ	بِأَيِّ شَيْءٍ	بِأَيِّ شَيْءٍ
one who sees	you do	with what	Allah	and	
وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ⁷³					
And Allah sees what you do.					
وَالَّذِينَ كَفَرُوا	وَالَّذِينَ كَفَرُوا	بَعْضُهُمْ	بَعْضُهُمْ	بَعْضُهُمْ	بَعْضُهُمْ
other	friends	some of them	they disbelieved	those who	and
وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ					
And those who disbelieve— they are friends one of another.					

إِلَّا	تَفْعَلُوهُ	تَكُنْ	فِتْنَةً	فِي	الْأَرْضِ	وَ	فَسَادٌ	كَبِيرٌ
except	you do it	it be	mischief	in	the land	and	disorder	great
إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ ﴿٧٤﴾								
If you do it not, there will be mischief in the land and great disorder.								
وَ	الَّذِينَ	أَمَنُوا	وَ	هَاجَرُوا	وَ	جَاهَدُوا		
and	those who	they believed	and	they emigrated	and	they strived		
وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا								
And those who have believed and left their homes and striven								
فِي	سَبِيلِ	اللَّهِ	وَ	الَّذِينَ	أَوْوَا	وَ	نَصَرُوا	
in	way	Allah	and	those who	they gave shelter	and	they helped	
فِي سَبِيلِ اللَّهِ وَالَّذِينَ أَوْوَا وَنَصَرُوا								
for the cause of Allah, and those who have given them shelter and help								
أُولَئِكَ	هُمْ	الْمُؤْمِنُونَ	حَقًّا	لَهُمْ	مَغْفِرَةٌ	وَ	رِزْقٌ	كَرِيمٌ
these are	they	the believers	true	for them	forgiveness	and	provision	honourable
أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٧٥﴾								
these indeed are true believers. For them is forgiveness and an honourable provision.								
وَ	الَّذِينَ	أَمَنُوا	مِنْ بَعْدُ	وَ	هَاجَرُوا			
and	those who	they believed	after	and	they emigrated			
وَالَّذِينَ آمَنُوا مِنْ بَعْدُ وَهَاجَرُوا								
And those who have believed since then and left their homes								
وَ	جَاهَدُوا	مَعَكُمْ	فَأُولَئِكَ	مِنْكُمْ				
and	they strived	with you	so these are	of you				
وَجَاهَدُوا مَعَكُمْ فَأُولَئِكَ مِنْكُمْ								
and striven for the cause of Allah along with you— these are of you;								

و	أُولُوا الْأَرْحَامِ	بَعْضُهُمْ	أَوَّلَى	بِبَعْضٍ	فِي	كِتَابِ	اللَّهِ
and	the blood relations	some of them	nearer	with other	in	Book	Allah

وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ^ط

and as to blood relations, they are nearer one to another in the Book of Allah.

إِنَّ	اللَّهَ	بِكُلِّ	شَيْءٍ	عَلِيمٌ
surely	Allah	with all	things	All-knowing

إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ^{٧٦}

Surely, Allah knows all things well.

سُورَةُ التَّوْبَةِ مَدَنِيَّةٌ وَهِيَ مِائَةٌ وَتِسْعٌ وَعِشْرُونَ آيَةً وَسِتَّةٌ عَشَرَ رُكُوعًا

At-Taubah is a Madni Sura and it has 129 verses and 16 sections (Rukus).

بَرَاءَةً	مِّنْ	اللَّهِ	و	رَسُولِهِ
declaration of absolution	from	Allah	and	His Messenger

بَرَاءَةً مِّنَ اللَّهِ وَرَسُولِهِ

This is a declaration of complete absolution on the part of Allah and His Messenger

إِلَى	الَّذِينَ	عَهِدْتُمْ	مِّنْ	الْمُشْرِكِينَ
to	those who	you made promise	from	the idolators

إِلَى الَّذِينَ عَهِدْتُمْ مِّنَ الْمُشْرِكِينَ^١

from all obligation to the idolators with whom you had made promises.

فَسِيحُوا	فِي	الْأَرْضِ	أَرْبَعَةَ	أَشْهُرٍ
so you travel	in	the land	four	months

فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ

So go about in the land for four months,

وَأَعْلَمُوا	أَنْتُمْ	غَيْرُ	مُعْجِزِي	اللَّهُ		
you know	that you	not the one	those who can frustrate	Allah		
وَأَعْلَمُوا أَنْتُمْ غَيْرُ مُعْجِزِي اللَّهِ ^١						
and know that you cannot frustrate the plan of Allah						
وَأَنَّ	اللَّهُ	مُخْزِي	الْكَافِرِينَ	وَأَذَانُ	مِّنَ	اللَّهِ
surely	Allah	one who humiliates	the disbelievers	and	from	Allah
وَأَنَّ اللَّهَ مُخْزِي الْكَافِرِينَ ^② وَأَذَانُ مِّنَ اللَّهِ						
and that Allah will humiliate the disbelievers. And this is a proclamation from Allah						
وَرَسُولُهُ	إِلَى	النَّاسِ	يَوْمَ	الْحَجِّ	الْأَكْبَرِ	
His Messenger	to	the people	day	the Pilgrimage	the Greater	
وَرَسُولُهُ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ						
and His Messenger to the people on the day of the Greater Pilgrimage,						
أَنَّ	اللَّهُ	بَرِيءٌ	مِّنَ	الْمُشْرِكِينَ	وَرَسُولُهُ	
that	Allah	one who is absolved	from	the idolaters	His Messenger	
أَنَّ اللَّهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ ^٣ وَرَسُولُهُ ^٤						
that Allah is absolved of the idolaters, and so is His Messenger.						
فَإِنْ	تُبْتُمْ	فَهُوَ	خَيْرٌ	لَّكُمْ	وَإِنْ	تَوَلَّيْتُمْ
so if	you repent	then it	better	for you	and	you turned away
فَإِنْ تُبْتُمْ فَهُوَ خَيْرٌ لَّكُمْ ^٥ وَإِنْ تَوَلَّيْتُمْ						
So if you repent, it will be better for you; but if you turn away,						
فَاعْلَمُوا	أَنْتُمْ	غَيْرُ	مُعْجِزِي	اللَّهُ		
then you know	that you	not the one	those who can frustrate	Allah		
فَاعْلَمُوا أَنْتُمْ غَيْرُ مُعْجِزِي اللَّهِ ^٦						
then know that you cannot frustrate the plan of Allah.						

و	بَشِّرِ	الَّذِينَ	كَفَرُوا	بِعَذَابٍ	أَلِيمٍ
and	give glad tiding	those who	they disbelieved	with punishment	painful
وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ ③					
And give tidings of a painful punishment to those who disbelieve,					
إِلَّا	الَّذِينَ	عٰهَدْتُمْ	مِّنْ	الْمُشْرِكِينَ	
except	those who	you made a treaty	from	the idolaters	
إِلَّا الَّذِينَ عٰهَدْتُمْ مِّنَ الْمُشْرِكِينَ					
Excepting those of the idolaters with whom you have entered into a treaty					
ثُمَّ	لَمْ	يَنْقُصُوكُمْ	شَيْئًا	وَّ	لَمْ
then	not	they fall short of you	anything	and	not
ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا					
and who have not fallen short of fulfilling their obligations to you nor aided anyone against you.					
فَاتَّبِعُوا	إِلَيْهِمْ	عٰهَدَهُمْ	إِلَىٰ	مُدَّتِهِمْ	إِنَّ
so you fulfil	to them	their treaty	to	their term	surely
فَاتَّبِعُوا إِلَيْهِمْ عٰهَدَهُمْ إِلَىٰ مُدَّتِهِمْ إِنَّ اللَّهَ					
So fulfil to these the treaty you have made with them till their term. Surely, Allah					
يُحِبُّ	الْمُتَّقِينَ	فَإِذَا	انْسَلَخَ	الْأَشْهُرُ	الْحُرْمُ
He loves	the righteous	Then when	it passed	the months	consecrated / sacred
يُحِبُّ الْمُتَّقِينَ ④ فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرْمُ					
loves those who are righteous. And when the consecrated months have passed,					
فَاقْتُلُوا	الْمُشْرِكِينَ	حَيْثُ	وَجَدْتُمُوهُمْ	وَ	خُذُوهُمْ
so you kill	the idolaters	wherever	you find them	and	you take them
فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ					
kill the idolaters wherever you find them and take them prisoners,					

مَرَصِدٍ	كُلِّ	لَهُمْ	اَقْعُدُوا	وَ	اَحْصُرُوهُمْ	وَ
place of ambush	every	for them	you lie in wait	and	you beleague them	and
وَ اَحْصُرُوهُمْ وَ اَقْعُدُوا لَهُمْ كُلَّ مَرَصِدٍ ^٥						
and beleague them, and lie in wait for them at every place of ambush.						
الزَّكَاةَ	اَتَوْا	وَ	الصَّلَاةَ	اَقَامُوا	وَ	تَابُوا
the Zakat	they gave	and	the Prayer	they observed	and	they repented
فَاِنْ تَابُوا وَاَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ						
But if they repent and observe Prayer and pay the Zakat,						
رَحِيمٍ	غَفُورٌ	اللَّهِ	اِنَّ	سَبِيلَهُمْ	فَخَلُّوا	
Merciful	Most Forgiving	Allah	surely	their way	then leave	
فَخَلُّوا سَبِيلَهُمْ ^٦ اِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ^٥						
then leave their way free. Surely, Allah is Most Forgiving, Merciful.						
فَاَجِرْهُ	اَسْتَجَارَكَ	اَلْبَشَرِ كَيْنَ	مِّنْ	اَحَدٍ	اِنْ	وَ
so grant him protection	he sought your protection	the idolaters	from	anyone	if	and
وَ اِنْ اَحَدٌ مِّنَ الْبَشَرِ كَيْنَ اَسْتَجَارَكَ فَاجِرْهُ						
And if anyone of the idolaters ask protection of thee, grant him protection						
مَّامَنَهُ	اَبْلَغَهُ	ثُمَّ	اللَّهِ	كَلِمَ	يَسْمَعُ	حَتَّى
his place of security	you convey him	then	Allah	Word	he hears	until
حَتَّى يَسْمَعَ كَلِمَ اللَّهِ ثُمَّ اَبْلَغَهُ مَّامَنَهُ ^٦						
so that he may hear the word of Allah; then convey him to his place of security.						
يَعْلَمُونَ	لَا	قَوْمٌ	بِأَنَّهُمْ	ذَلِكَ		
they know	not	people	because they	that is		
ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ ^٦						
That is because they are a people who have no knowledge.						

كَيْفَ	يَكُونُ	لِلْمُشْرِكِينَ	عَهْدٌ	عِنْدَ	اللَّهِ	وَ	عِنْدَ	رَسُولِهِ
how	can be	for idolaters	treaty	with	Allah	and	with	His Messenger
كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ								
How can there be a treaty of these idolaters with Allah and His Messenger,								
إِلَّا	الَّذِينَ	عَاهَدْتُمْ	عِنْدَ	الْمَسْجِدِ	الْحَرَامِ			
except	those who	you made treaty	at	the Mosque	the Sacred			
إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ ٤								
except those with whom you entered into a treaty at the Sacred Mosque?								
فَمَا	اسْتَقَامُوا	لَكُمْ	فَاسْتَقِيمُوا	لَهُمْ	إِنَّ	اللَّهَ		
then not	they stood true	for you	then you stand true	for them	surely	Allah		
فَمَا اسْتَقَامُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ								
So, as long as they stand true to you, stand true to them. Surely, Allah								
يُحِبُّ	الْمُتَّقِينَ	كَيْفَ	وَ	إِنْ	يَظْهَرُوا	عَلَيْكُمْ		
He loves	the righteous	how	and	if	they prevail	against you		
يُحِبُّ الْمُتَّقِينَ ٥ كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ								
loves those who are righteous.How can it be when, if they prevail against you,								
لَا يَرْقُبُوا	فِيكُمْ	إِلَّا	وَ	لَا	ذِمَّةً	يَرْضَوْنَكُمْ		
they would not observe	in you	relationship	and	not	covenant	they please you		
لَا يَرْقُبُوا فِيكُمْ إِلَّا وَلَا ذِمَّةً ٦ يَرْضَوْنَكُمْ								
they would not observe any tie of relationship or covenant in respect of you?They would please you								
بِأَفْوَاهِهِمْ	وَ	تَأْبَى	قُلُوبُهُمْ	وَ	أَكْثَرُهُمْ	فَسِقُونَ		
with their mouths	and	it refuses	their hearts	and	most of them	those who are perfidious		
بِأَفْوَاهِهِمْ وَتَأْبَى قُلُوبُهُمْ ٧ وَأَكْثَرُهُمْ فَسِقُونَ ٨								
with their mouths, while their hearts refuse, and most of them are perfidious.								

فَصَدُّوا	قَلِيلًا	ثَنًا	اللَّهُ	بَايَتِ	اِشْتَرَوْا
then they hindered	paltry	price	Allah	with Signs	they bartered
اِشْتَرَوْا بَايَتِ اللَّهِ ثَنًا قَلِيلًا فَصَدُّوا					
They barter the Signs of Allah for a paltry price and turn men away					
يَعْمَلُونَ	كَانُوا	مَا	سَاءَ	إِنَّهُمْ	عَنْ سَبِيلِهِ
they do	they were	what	it was evil	surely they	His way
عَنْ سَبِيلِهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ٩					
from His way. Evil indeed is that which they do.					
ذِمَّةً	لَا	وَأَ	إِلَّا	مُؤْمِنٍ	لَا يَرْقُبُونَ
covenant	not	and	relationship	believer	They observe not
لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلَّا وَلَا ذِمَّةً ط					
They observe not any tie of relationship or covenant in respect of anyone who trusts them.					
تَابُوا	فَإِنْ	الْبُعْتَدُونَ	هُمْ	أُولَئِكَ	وَ
they repented	then if	the transgressors	they	these are	and
وَأُولَئِكَ هُمُ الْبُعْتَدُونَ ١٠ فَإِنْ تَابُوا					
And it is they who are transgressors. But if they repent					
فَإِخْوَانُكُمْ	الزَّكَاةَ	آتَوْا	وَ	الصَّلَاةَ	أَقَامُوا
then (they are) your brothers	the Zakat	they gave	and	the Prayer	they observed
وَأَقَامُوا الصَّلَاةَ وَآتَوْا الزَّكَاةَ فَإِخْوَانُكُمْ					
and observe Prayer and pay the Zakat, then they are your brethren					
يَعْلَمُونَ	لِقَوْمٍ	الْآيَاتِ	نُفَصِّلُ	وَ	الدِّينِ
they know	for people	the Signs	We explain	and	the religion
فِي الدِّينِ ط وَنُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ١١					
in faith. And We explain the Signs for a people who have knowledge.					

عَهْدِهِمْ	مِّنْ بَعْدِ	أَيْبَانَهُمْ	نَكَثُوا	إِنْ	وَ
their covenant	after	their oaths	they break	if	and
وَإِنْ نَكَثُوا أَيْبَانَهُمْ مِّنْ بَعْدِ عَهْدِهِمْ					
And if they break their oaths after their covenant,					
الْكُفْرِ	أَبِئَةٍ	فَقَاتِلُوا	دِينَكُمْ	فِي	طَعَنُوا
the disbelief	leaders	then you fight	your religion	in	they reviled
وَطَعَنُوا فِي دِينِكُمْ فَقَاتِلُوا أَبِئَةَ الْكُفْرِ ^{١٢}					
and revile your religion, then fight these leaders of disbelief					
يَنْتَهُونَ	لَعَلَّهُمْ	لَهُمْ	أَيْبَانَ	لَا	إِنَّهُمْ
they desist	so that they	for them	oaths	not	surely they
إِنَّهُمْ لَا أَيْبَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ ^{١٢}					
surely, they have no regard for their oaths — that they may desist.					
هَؤُلَاءِ	وَ	أَيْبَانَهُمْ	نَكَثُوا	قَوْمًا	أَلَا تَقَاتِلُونَ
they plotted	and	their oaths	they broke	people	will you fight not
أَلَا تَقَاتِلُونَ قَوْمًا نَكَثُوا أَيْبَانَهُمْ وَهَؤُلَاءِ					
Will you not fight a people who have broken their oaths, and who plotted					
أَتَخْشَوْنَهُمْ	أَوَّلَ مَرَّةٍ	بَدَأُوكُمْ	هُمْ	وَ	بِإِخْرَاجِ الرَّسُولِ
Do you fear them?	first time	commenced you	they	and	the Messenger
بِإِخْرَاجِ الرَّسُولِ وَهُمْ بَدَأُوكُمْ أَوَّلَ مَرَّةٍ ^{١٣} أَتَخْشَوْنَهُمْ					
to turn out the Messenger, and they were the first to commence hostilities against you? Do you fear them?					
مُؤْمِنِينَ	كُنْتُمْ	إِنْ	أَنْ تَخْشَوْهُ	أَحَقُّ	فَاللَّهُ
believers	you were	if	that you fear Him	one who deserves most	then Allah
فَاللَّهُ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ ^{١٣}					
Nay, Allah is most worthy that you should fear Him, if you are believers.					

قَاتِلُوهُمْ	يُعَذِّبُهُمُ	اللَّهُ	بِأَيْدِيكُمْ	وَ	يُخْزِيهِمْ			
you fight them	He punishes them	Allah	at your hands	and	He humiliates them			
قَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِيهِمْ								
Fight them, that Allah may punish them at your hands, and humiliate them,								
وَ	يَنْصُرُكُمْ	عَلَيْهِمْ	وَ	يَشْفِ	صُدُورَ	قَوْمٍ	مُؤْمِنِينَ	
and	He helps you	over them	and	He relieves	hearts	people	believers	
وَيَنْصُرُكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُؤْمِنِينَ ﴿١٤﴾								
and help you to victory over them, and relieve the minds of a people who believe;								
وَ	يُذْهِبُ	غَيْظَ	قُلُوبِهِمْ	وَ	يَتُوبُ	اللَّهُ		
and	He takes away	wrath	their hearts	and	He turns with mercy	Allah		
وَيُذْهِبُ غَيْظَ قُلُوبِهِمْ وَيَتُوبُ اللَّهُ								
And that He may take away the wrath of their hearts. And Allah turns with mercy								
عَلَى	مَنْ	يَشَاءُ	وَ	اللَّهُ	عَلِيمٌ	حَكِيمٌ		
on	whom	He pleases	and	Allah	All-Knowing	Wise		
عَلَى مَنْ يَشَاءُ ﴿١٥﴾ وَاللَّهُ عَلِيمٌ حَكِيمٌ								
to whomsoever He pleases. And Allah is All-Knowing, Wise.								
أَمْ	حَسِبْتُمْ	أَنْ تُتْرَكُوا	وَ	لَمَّا يَعْلَمِ	اللَّهُ	الَّذِينَ		
do	you thought	that you are left alone	and	He has not yet knows	Allah	those who		
أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ								
Do you think that you would be left alone, while Allah has not yet known those of you who								
جَاهِدُوا	مِنْكُمْ	وَ	لَمْ يَتَّخِذُوا	مِنْ دُونِ	اللَّهُ	وَ	لَا	رَسُولِهِ
they strived	from you	and	they didn't take	beside	Allah	and	not	His Messenger
جَاهِدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ								
strive in the cause of Allah and do not take anyone for an intimate friend beside Allah and His Messenger								

وَلَا	الْمُؤْمِنِينَ	وَلِيَجَةً	وَاللَّهُ	خَيْرٌ	بِمَا	تَعْمَلُونَ
and	the believers	intimate friend	Allah	well aware	of what	you do
وَلَا الْمُؤْمِنِينَ وَلِيَجَةً وَاللَّهُ خَيْرٌ بِمَا تَعْمَلُونَ ١٦						
and the believers? Allah is well aware of what you do.						
مَا	كَانَ	لِلْمُشْرِكِينَ	أَنْ يَّعْمُرُوا	مَسْجِدَ	اللَّهِ	
not	it was	for idolaters	that they inhabit	mosques	Allah	
مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَّعْمُرُوا مَسْجِدَ اللَّهِ						
It is not for the idolaters to do justice to the purposes for which the mosques are built for Allah						
شُهَدَاءٍ	عَلَى	أَنْفُسِهِمْ	بِالْكَفْرِ	أُولَئِكَ		
witnesses	on	themselves	with disbelief	these are		
شُهَدَاءٍ عَلَى أَنْفُسِهِمْ بِالْكَفْرِ ١٧						
and to maintain them accordingly while they stand witness to their own disbelief. It is they						
حَبِطَتْ	أَعْمَالُهُمْ	وَاللَّهُ	فِي	النَّارِ	هُمْ	خَالِدُونَ
it was vain	their deeds	and	in	the Fire	they	those who abide
حَبِطَتْ أَعْمَالُهُمْ ١٧ وَفِي النَّارِ هُمْ خَالِدُونَ						
whose works shall be vain, and in the Fire shall they abide.						
إِنَّمَا	يَعْبُرُ	مَسْجِدَ	اللَّهُ	مَنْ	أَمَنَ	بِاللَّهِ
surely not	he inhabits	mosques	Allah	who	he believed	in Allah
إِنَّمَا يَعْبُرُ مَسْجِدَ اللَّهِ مَنْ أَمَنَ بِاللَّهِ						
Verily, he alone is worthy of maintaining the Mosques of Allah who believes in Allah,						
وَالْيَوْمِ	الْآخِرِ	وَالصَّلَاةِ	وَالصَّلَاةِ	وَالصَّلَاةِ	وَالصَّلَاةِ	وَالصَّلَاةِ
and	the Day	the Last	and	he observed	the Prayer	and
وَالْيَوْمِ الْآخِرِ وَالصَّلَاةِ						
and the Last Day, and observes Prayer,						

وَأَتَى	الزَّكَاةَ	وَلَمْ يَخْشَ إِلَّا اللَّهَ
and	the Zakat	he feared not except Allah
وَأَتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ		
and pays the Zakat, and fears none but Allah;		
فَعَسَى	أُولَئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ	
so it was likely	these are that they are among the guided ones	
فَعَسَى أُولَئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ ﴿١٨﴾		
so these it is who are far more likely to be counted among the guided.		
أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ		
did you consider giving drink the pilgrims and inhabiting the Mosque the Sacred		
أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ		
Do you hold the giving of drink to the pilgrims, and the maintenance of the Sacred Mosque		
كَمَنْ أَمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ		
like (the one) who he believed in Allah and the Last		
كَمَنْ أَمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ		
as equal to the works of him who believes in Allah and the Last Day		
وَجُهَدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوْنَ عِنْدَ اللَّهِ		
and he strived in the path of Allah? They are not at all equal in the sight of Allah.		
وَجُهَدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوْنَ عِنْدَ اللَّهِ ط		
and strives in the path of Allah? They are not at all equal in the sight of Allah.		
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ		
He guides the unjust the people and		
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٩﴾		
And Allah guides not the unjust people.		

الَّذِينَ	أَمَنُوا	وَ	هَاجَرُوا	وَ	جَاهَدُوا	فِي	سَبِيلِ	اللَّهِ
those who	they believed	and	they emigrated	and	they strived	in	cause of	Allah
الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ								
Those who believe and emigrate from their homes for the sake of God and strive in the cause of Allah								
بِأَمْوَالِهِمْ	وَ	أَنْفُسِهِمْ	أَعْظَمُ	دَرَجَةً	عِنْدَ	اللَّهِ		
with their properties	and	their persons	highest	rank	sight of (near)	Allah		
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَعْظَمُ دَرَجَةً عِنْدَ اللَّهِ ط								
with their property and their persons have the highest rank in the sight of Allah.								
وَأُولَئِكَ هُمْ	الْفَائِزُونَ	يُبَشِّرُهُمْ	رَبُّهُمْ	بِرَحْمَةٍ	مِّنْهُ			
who	who are triumphant	he gives them glad tidings	their Lord	with mercy	from Him			
وَأُولَئِكَ هُمْ الْفَائِزُونَ ٢٠ يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِّنْهُ								
And it is they who shall triumph. Their Lord gives them glad tidings of mercy from Him,								
وَرِضْوَانٍ	وَّ	جَنَّاتٍ	لَّهُمْ	فِيهَا	نَعِيمٌ	مُّقِيمٌ		
pleasure	and	Gardens	for them	in it	bliss	lasting		
وَرِضْوَانٍ وَجَنَّاتٍ لَّهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ ٢١								
and of His pleasure, and of Gardens wherein there shall be lasting bliss for them;								
خَالِدِينَ	فِيهَا	أَبَدًا	إِنَّ	اللَّهَ	عِنْدَهُ	أَجْرٌ	عَظِيمٌ	
those who abide	in it	for ever	surely	Allah	with Him	reward	great	
خَالِدِينَ فِيهَا أَبَدًا ٢٢ إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ								
They will abide therein for ever. Verily, with Allah there is a great reward.								
يَا أَيُّهَا	الَّذِينَ	أَمَنُوا	لَا	تَتَّخِذُوا	أَبَاءَكُمْ			
O ye	those who	they believed	not	you take	your fathers			
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ								
O ye who believe! take not your fathers								

وَ	إِخْوَانُكُمْ	أَوْلِيَاءَ	إِنْ	اسْتَحَبُّوا	الْكُفْرَ	عَلَى	الْإِيمَانِ
and	your brothers	friends	if	they preferred	the disbelief	to	the faith
وَإِخْوَانُكُمْ أَوْلِيَاءَ إِنْ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ ط							
and your brothers for friends, if they prefer disbelief to faith.							
وَ	مَنْ	يَتَوَلَّهُمْ	مِنْكُمْ	فَأُولَئِكَ	هُمْ	الظَّالِمُونَ	
and	whoso	he takes them as friend	among you	so it is they	they	the wrongdoers	
وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ ٢٣							
And whoso befriends them from among you, it is they that are wrongdoers.							
قُلْ	إِنْ	كَانَ	أَبَاؤُكُمْ	وَأَبْنَاؤُكُمْ	وَأَزْوَاجُكُمْ	وَأَعْيَانُكُمْ	
you say	if	it were	your fathers	and	your sons	your wives	
قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ							
Say, if your fathers, and your sons,							
وَ	إِخْوَانُكُمْ	وَأَزْوَاجُكُمْ	وَأَعْيَانُكُمْ	وَأَزْوَاجُكُمْ	وَأَعْيَانُكُمْ	وَأَعْيَانُكُمْ	
and	your brethren	and	your wives	and	your kinsfolk	and	
وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَأَعْيَانُكُمْ							
and your brethren, and your wives, and your kinsfolk,							
وَ	أَمْوَالُ	إِقْتَرَفْتُمُوهَا	وَتِجَارَةٌ	تَخْشَوْنَ	كَسَادَهَا	وَأَمْوَالُ	
and	wealth	you acquired them	and	trade	you fear	its dullness	
وَأَمْوَالُ إِقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا							
and the wealth you have acquired, and the trade whose dullness you fear,							
وَ	مَسْكِنُ	تَرْضَوْنَهَا	أَحَبُّ	إِلَيْكُمْ	مِنْ	اللَّهِ	وَرَسُولِهِ
and	dwelling	you love it	dearer	to you	from	Allah	and His Messenger
وَمَسْكِنُ تَرْضَوْنَهَا أَحَبُّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ							
and the dwellings which you love are dearer to you than Allah and His Messenger							

وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ	and	striving	in	His cause	then you wait	until	He comes	Allah	with His judgment
وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ ط									
and striving in His cause, then wait until Allah comes with His judgment;									
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ	and	Allah	not	He guides	the people	those who are disobedient			
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ٢٤									
and Allah guides not the disobedient people.									
لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ	surely	He helped you	in	battlefields	many	and	Day	Hunain	
لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ ٢٥ وَيَوْمَ حُنَيْنٍ ٢٦									
Surely, Allah had helped you on many a battlefield, and on the Day of Hunain,									
إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا	when	it made you proud	your numbers	then not	it avails	from you	anything		
إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا									
when your great numbers made you proud, but they availed you nought;									
وَضَاقَتْ عَلَيْكُمْ الْأَرْضُ بِأَنِّي رَحْبَتْ	and	it straitened	for you	the earth	with that	it was vast			
وَضَاقَتْ عَلَيْكُمْ الْأَرْضُ بِأَنِّي رَحْبَتْ									
and the earth, with all its vastness, became straitened for you,									
ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ	then	you turned	those who turn their backs	then	He descended	Allah	His tranquility		
ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ ٢٥ ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ									
and then you turned your backs retreating. Then Allah caused tranquillity to descend									

عَلَى	رَسُولِهِ	وَ	عَلَى	الْمُؤْمِنِينَ	وَ	أَنْزَلَ	جُنُودًا
upon	His Messenger	and	upon	the believers	and	He sent down	hosts
عَلَى رَسُولِهِ وَ عَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا							
upon His Messenger and upon the believers, and He sent down hosts							
لَمْ تَرَوْهَا	وَ	عَذَّبَ	الَّذِينَ	كَفَرُوا	وَ	ذَلِكَ	
you saw them not	and	He punished	those who	they disbelieved	and	this is	
لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا ۖ وَ ذَلِكَ							
which you did not see, and He punished those who disbelieved. And this is the							
جَزَاءُ	الْكَاذِبِينَ	ثُمَّ	يَتُوبُ	اللَّهُ	مِنْ بَعْدِ	ذَلِكَ	
reward	the disbelievers	then	He turns with compassion	Allah	after	this is	
جَزَاءُ الْكَافِرِينَ ۖ ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ							
reward of the disbelievers. Then will Allah, after that, turn with compassion							
عَلَى	مَنْ	يَشَاءُ	وَ	اللَّهُ	غَفُورٌ	رَحِيمٌ	
upon	whom	He pleases	and	Allah	Most Forgiving	Merciful	
عَلَى مَنْ يَشَاءُ ۖ وَاللَّهُ غَفُورٌ رَحِيمٌ							
to whomsoever He pleases; and Allah is Most Forgiving, Merciful.							
يَا أَيُّهَا	الَّذِينَ	آمَنُوا	إِنَّمَا	الْمُشْرِكُونَ	نَجَسٌ		
O ye	those who	they believed	surely	the idolaters	unclean		
يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ							
O ye who believe! surely, the idolaters are unclean.							
فَلَا	يَقْرَبُوا	الْمَسْجِدَ	الْحَرَامَ	بَعْدَ	عَامِهِمْ	هَذَا	
so not	they approach	the Mosque	the Sacred	after	their year	this	
فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا ۖ							
So they shall not approach the Sacred Mosque after this year of theirs.							

و	إِنْ	خِفْتُمْ	عَيْلَةً	فَسَوْفَ	يُغْنِيكُمْ	اللَّهُ	مِنْ	فَضْلِهِ
and	if	you feared	poverty	so will	He enriches you	Allah	from	His bounty
وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمْ اللَّهُ مِنْ فَضْلِهِ								
And if you fear poverty, Allah will enrich you out of His bounty,								
إِنْ	شَاءَ	إِنَّ	اللَّهُ	عَلِيمٌ	حَكِيمٌ			
if	He pleased	surely	Allah	All-Knowing	Wise			
إِنْ شَاءَ ۖ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ ﴿٢٨﴾								
if He pleases. Surely, Allah is All-Knowing, Wise.								
قَاتِلُوا	الَّذِينَ	لَا	يُؤْمِنُونَ	بِاللَّهِ	وَلَا	بِالْيَوْمِ	الْآخِرِ	
you fight	those who	not	they believe	in Allah	and	in the Day	Last	
قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ								
Fight those from among the People of the Book who believe not in Allah, nor in the Last Day,								
وَلَا	يُحَرِّمُونَ	مَا	حَرَّمَ	اللَّهُ	وَلَا	رَسُولُهُ		
nor	they hold unlawful	what	He made unlawful	Allah	and	His Messenger		
وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ								
nor hold as unlawful what Allah and His Messenger have declared to be unlawful,								
وَلَا	يَدِينُونَ	دِينَ	الْحَقِّ	مِنْ	الَّذِينَ	أُوتُوا	الْكِتَابَ	
not	they follow	religion	the true	from	those who	they were given	the Book	
وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ								
nor follow the true religion,								
حَتَّىٰ	يُعْطُوا	الْجِزْيَةَ	عَنْ	يَدٍ	وَهُمْ	صَغِرُونَ		
until	they give	the tax	with	hand	they	those who are submissive		
حَتَّىٰ يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَغِرُونَ ﴿٢٩﴾								
until they pay the tax with their own hand submissively and acknowledge their subjection.								

وَاللَّهُ	ابْنُ	عَزْرَى	الْيَهُودُ	قَالَتْ	و
Allah	son	Ezra	the Jews	she said	and
وَقَالَتِ الْيَهُودُ عَزْرَى ابْنُ اللَّهِ					
And the Jews say, Ezra is the son of Allah,					
وَاللَّهُ	ابْنُ	الْمَسِيحُ	النَّصَارَى	قَالَتْ	و
Allah	son	the Messiah	the Christians	she said	and
وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ط					
and the Christians say, the Messiah is the son of Allah;					
الَّذِينَ	قَوْلَ	يُضَاهُونُ	بِأَفْوَاهِهِمْ	قَوْلُهُمْ	ذَلِكَ
those who	saying	they imitate	with their mouths	their word	this is
ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهُونُ قَوْلَ الَّذِينَ					
they are but a word of their mouths. They imitate the saying of those who disbelieved					
يُؤْفَكُونَ	أَنَّى	اللَّهُ	قَتَلَهُمْ	مِنْ قَبْلُ	كَفَرُوا
they turn away	how	Allah	He cursed them	before	they disbelieved
كَفَرُوا مِنْ قَبْلُ ط قَتَلَهُمُ اللَّهُ نَحْنُ أَنَّى يُؤْفَكُونَ ٣٠					
before them. Allah's curse be on them! How are they turned away!					
اللَّهُ	مِنْ دُونِ	أَرْبَابًا	رُحَبَانَهُمْ	و	أَحْبَارَهُمْ
Allah	besides	lords	their monks	and	their learned men
اتَّخَذُوا أَحْبَارَهُمْ وَرُحَبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ					
They have taken their learned men and their monks for lords beside Allah.					
أُمِرُوا	مَا	و	ابْنُ مَرْيَمَ	الْمَسِيحَ	و
they were commanded	not	and	son of Mary	the Messiah	and
وَالْمَسِيحَ ابْنَ مَرْيَمَ ٣ وَمَا أُمِرُوا					
And so have they taken the Messiah, son of Mary. And they were not commanded					

إِلَّا	لِيَعْبُدُوا	إِلَهًا	وَاحِدًا	لَا	إِلَهَ	إِلَّا	هُوَ
but	that they worship	God	One	not	God	but	He
إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ							
but to worship the One God. There is no God but He.							
سُبْحَنَهُ	عَمَّا	يُشْرِكُونَ	يُرِيدُونَ	أَنْ يُطْفِئُوا			
Holy is He	from what	they associate	they desire	that they extinguish			
سُبْحَنَهُ عَمَّا يُشْرِكُونَ ٣١ يُرِيدُونَ أَنْ يُطْفِئُوا							
Too Holy is He for what they associate with Him! They desire to extinguish							
نُورٌ	اللَّهُ	بِأَفْوَاهِهِمْ	وَ	يَأْبَى	اللَّهُ		
light	Allah	with their mouths	and	He refuses	Allah		
نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ							
the light of Allah with their mouths;but Allah will permit nothing							
إِلَّا	أَنْ يُتِمَّ	نُورَهُ	وَ	لَوْ	كَرِهَ	الْكَافِرُونَ	
except	that He perfects	His light	and	even if	he disliked	the disbelievers	
إِلَّا أَنْ يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ ٣٢							
except that He will perfect His light, though the disbelievers may dislike it.							
هُوَ	الَّذِي	أَرْسَلَ	رَسُولَهُ	بِالْهُدَى	وَ	دِينٍ	الْحَقِّ
He	Who	He sent	His Messenger	with guidance	and	religion	the true
هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ							
He it is Who sent His Messenger with guidance and the Religion of Truth,							
لِيُظْهِرَهُ	عَلَى	الدِّينِ	كُلِّهِ	وَ	لَوْ	كَرِهَ	الْمُشْرِكُونَ
that He prevails it	over	the religion	every one of it	and	even if	he disliked	the idolaters
لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ٣٣ وَلَوْ كَرِهَ الْمُشْرِكُونَ							
that He may make it prevail over every other religion, even though the idolaters may dislike it.							

يَا أَيُّهَا	الَّذِينَ	آمَنُوا	إِنَّ	كَثِيرًا	مِّنَ	الْأَحْبَارِ	وَ	الرُّهْبَانِ
O ye	those who	they believed	surely	many	from	the priests	and	the monks
يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِّنَ الْأَحْبَارِ وَالرُّهْبَانِ								
O ye who believe! surely, many of the priests and monks								
لَيَأْكُلُونَ	أَمْوَالَ	النَّاسِ	بِالْبَاطِلِ	وَ	يَصُدُّونَ			
surely they devour	riches	the people	by false means	and	they hinder			
لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ								
devour the wealth of men by false means and turn men away								
عَنْ	سَبِيلِ	اللَّهِ	وَ	الَّذِينَ	يَكْنُزُونَ			
from	way of	Allah	and	those who	they hoard			
عَنْ سَبِيلِ اللَّهِ وَالَّذِينَ يَكْنُزُونَ								
from the way of Allah. And those who hoard up								
الذَّهَبَ	وَ	الْفِضَّةَ	وَ	لَا	يُنْفِقُونَهَا			
the gold	and	the silver	and	not	they spend it			
الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا								
gold and silver and spend it not								
فِي	سَبِيلِ	اللَّهِ	فَبَشِّرْهُمْ	بِعَذَابِ	الْأَلِيمِ			
in	way	Allah	so you give them the tidings	of punishment	painful			
فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابِ الْأَلِيمِ ﴿٣٤﴾								
in the way of Allah— give to them the tidings of a painful punishment,								
يَوْمَ	يُحْطَى	عَلَيْهَا	فِي	نَارِ	جَهَنَّمَ			
day	it is made hot	on them	in	fire	Hell			
يَوْمَ يُحْطَى عَلَيْهَا فِي نَارِ جَهَنَّمَ								
On the day when it shall be made hot in the fire of Hell,								

فَتُكْوَىٰ	بِهَا	جِبَاهُهُمْ	وَ	جُنُوبُهُمْ	وَ	ظُهُورُهُمْ
and it is branded	with it	their faces	and	their sides	and	their backs
فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ ط						
and their foreheads and their sides and their backs shall be branded therewith and it shall be said to them:						
هَذَا	مَا	كَانَزْتُمْ	لِأَنفُسِكُمْ	فَذُوقُوا	مَا	كُنْتُمْ
this	what	you hoarded	for yourselves	so you taste	what	you were
هَذَا مَا كَانَزْتُمْ لِأَنفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْنِزُونَ ﴿٣٥﴾						
'This is what you treasured up for yourselves;so now taste what you used to treasure up.'						
إِنَّ	عِدَّةَ	الشُّهُورِ	عِنْدَ	اللَّهِ	اثْنَا عَشَرَ	شَهْرًا
surely	number	the months	with	Allah	twelve	months
إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ						
The reckoning of months with Allah has been twelve months by Allah's ordinance						
يَوْمَ	خَلَقَ	السَّمَوَاتِ	وَ	الْأَرْضَ	مِنْهَا	أَرْبَعَةٌ
day	He created	the heavens	and	the earth	of these	four
يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ط						
since the day when He created the heavens and the earth. Of these, four are sacred.						
ذَٰلِكَ	الدِّينُ	الْقَيِّمُ	فَلَا	تَظْلِمُوا	فِيهِنَّ	أَنفُسَكُمْ
that is	the religion	one that stays	so not	you wrong	in them	yourselves
ذَٰلِكَ الدِّينُ الْقَيِّمُ هٗ فَلَا تَظْلِمُوا فِيهِنَّ أَنفُسَكُمْ						
This is the religion that stays. So wrong not yourselves therein.						
وَ	قَاتِلُوا	الْمُشْرِكِينَ	كَأَنَّهُمْ	كَمَا	يُقَاتِلُونَكُمْ	كَأَنَّهُمْ
and	you fight	the idolaters	together	like	they fight you	all together
وَقَاتِلُوا الْمُشْرِكِينَ كَمَا يُقَاتِلُونَكُمْ كَأَنَّهُمْ ط						
And fight the idolaters all together as they fight you all together;						

و	اعلموا	أن	الله	مع	المتقين
and	you know	that	Allah	with	the righteous
وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿٣٦﴾					
and know that Allah is with the righteous.					
إنما	النسيء	زيادة	في	الكفر	يضل
surely	the postponement	an addition	in	the disbelief	he is led astray
إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضِلُّ بِهِ					
Surely, the postponement of a Sacred Month is an addition to disbelief. Those who disbelieve					
الذين	كفروا	يحلونه	عاما	و	يحرمونه
those who	they disbelieved	they consider it lawful	one year	and	they forbid it
الَّذِينَ كَفَرُوا يُحِلُّونَهُ عَامًا وَيُحَرِّمُونَهُ عَامًا					
are led astray thereby. They allow it one year and forbid it another year,					
ليواطئوا	عدّة	ما	حرّم	الله	فيحلّوا
so they adjust	counting	that	He made sacred	Allah	so they make lawful
لِيُوَاطِّئُوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيُحِلُّوا					
that they may agree in the number of the months which Allah has made sacred, and thus may make lawful					
ما	حرّم	الله	زيّن	لهم	سوء
what	He forbade	Allah	it was beautified	for them	evil
مَا حَرَّمَ اللَّهُ زُيِّنَ لَهُمْ سُوءُ أَعْمَالِهِمْ					
what Allah has forbidden. The evil of their deeds is made to seem fair to them.					
و	الله	لا	يهدي	القوم	الكافرين
and	Allah	not	He guides	the people	the disbelievers
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٣٧﴾					
And Allah guides not the disbelieving people.					

يَا أَيُّهَا	الَّذِينَ	آمَنُوا	مَا	لَكُمْ	إِذَا	قِيلَ	لَكُمْ
O ye	those who	they believed	what	for you	when	it was said	to you
يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ							
O ye who believe! what is the matter with you that, when it is said to you,							
انْفِرُوا	فِي	سَبِيلِ	اللَّهِ	أَثْقَلْتُمْ	إِلَى	الْأَرْضِ	
you go forth	in	way	Allah	you sink down heavily	towards	the earth	
انْفِرُوا فِي سَبِيلِ اللَّهِ أَثْقَلْتُمْ إِلَى الْأَرْضِ ط							
go forth in the way of Allah, you sink heavily towards the earth?							
أَرْضَيْتُمْ	بِالْحَيَاةِ	الدُّنْيَا	مِنْ	الْآخِرَةِ			
Would you be contented	with life	the world	from	the Hereafter			
أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ ؕ							
Would you be contented with the present life in preference to the Hereafter?							
فَمَا	مَتَاءُ	الْحَيَاةِ	الدُّنْيَا	فِي	الْآخِرَةِ	إِلَّا	قَلِيلٌ
then what	gains	the life	the world	in	the Hereafter	except	insignificant
فَمَا مَتَاءُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ ۝٣٨							
The gains of the present life will but seem small and insignificant in the Hereafter.							
إِلَّا	تَنْفِرُوا	يُعَذِّبُكُمْ	عَذَابًا	أَلِيمًا			
if not	you go forth	He punishes you	punishment	painful			
إِلَّا تَنْفِرُوا يُعَذِّبُكُمْ عَذَابًا أَلِيمًا هـ							
If you do not go forth to fight, He will punish you with a painful punishment,							
وَيَسْتَبْدِلْ	قَوْمًا	غَيْرَكُمْ	وَ	لَا	تَضُرُّوهُ	شَيْئًا	
He chooses instead	people	other than you	and	not	you harm Him	at all	
وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا ط							
and will choose in your stead a people other than you, and you shall do Him no harm at all.							

وَاللَّهُ	عَلَى	كُلِّ	شَيْءٍ	قَدِيرٌ	وَ
Allah	over	every	thing	powerful	and
وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾					
And Allah has full power over all things.					
إِلَّا	تَنْصُرُوهُ	فَقَدْ	نَصَرَهُ	اللَّهُ	
if not	you help him	so surely	He helped him	Allah	
إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ					
If you help him not, then know that Allah helped him					
إِذْ	أَخْرَجَهُ	الَّذِينَ	كَفَرُوا	ثَانِيَا	
when	He drove him forth	those who	they disbelieved	one of the two	
إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَا					
even when the disbelievers drove him forth while he was one of the two					
إِذْ	هُمَا	فِي	الْغَارِ	إِذْ	يَقُولُ
when	both	in	the cave	when	he says
إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ					
when they were both in the cave, when he said to his companion,					
لَا	تَحْزَنُ	إِنَّ	اللَّهَ	مَعَنَا	
not	you grieve	surely	Allah	with us	
لَا تَحْزَنُ إِنَّ اللَّهَ مَعَنَا ۚ					
'Grieve not, for Allah is with us.'					
فَأَنْزَلَ	اللَّهُ	سَكِينَتَهُ	عَلَيْهِ	وَ	أَيَّدَهُ
then He sent down	Allah	His peace	on him	and	He helped him
فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ					
Then Allah sent down His peace on him, and strengthened him with hosts					

لَمْ تَرَوْهَا	وَ	جَعَلَ	كَلِمَةً	الَّذِينَ	كَفَرُوا	السُّفْلَى
you did not see	and	He made	a word	those who	they disbelieved	the lowest
لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى ط						
which you did not see, and humbled the word of those who disbelieved,						
وَ	كَلِمَةُ	اللَّهِ	هِيَ	الْعُلْيَا	وَ	اللَّهُ عَزِيزٌ حَكِيمٌ
and	word	Allah	it is	the supreme	and	Wise
وَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا ط وَاللَّهُ عَزِيزٌ حَكِيمٌ ٤٠						
and it is the word of Allah alone which is supreme. And Allah is Mighty, Wise.						
إِنْفِرُوا	خِفَافًا	وَ	ثِقَالًا	وَ	جَاهِدُوا	
you go forth	light	and	heavy	and	your strive	
إِنْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا						
Go forth, light and heavy, and strive						
بِأَمْوَالِكُمْ	وَ	أَنْفُسِكُمْ	فِي	سَبِيلِ	اللَّهِ	
with your property	and	your persons	in	cause of	Allah	
بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ط						
with your property and your persons in the cause of Allah.						
ذِكُّكُمْ	خَيْرٌ	لَّكُمْ	إِنْ	كُنْتُمْ	تَعْلَمُونَ	
this is	better	for you	if	you were	you know	
ذِكُّكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ٤١						
That is better for you, if only you knew.						
لَوْ	كَانَ	عَرَضًا	قَرِيبًا	وَ	سَفَرًا	قَاصِدًا
if	it was	gain	immediate	and	journey	moderate
لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا						
If it had been an immediate gain and a short journey,						

لَا تَتَّبِعُوكَ	وَلَكِنْ	بَعُدَتْ	عَلَيْهِمْ	الشُّقَّةُ		
surely they followed you	but	it was far	on him	the hard journey		
لَا تَتَّبِعُوكَ وَلَكِنْ بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ ط						
they would certainly have followed thee, but the hard journey seemed too long to them.						
و	سَيَخْلِفُونَ	بِاللَّهِ	لَوْ	اسْتَطَعْنَا	لَخَرَجْنَا	مَعَكُمْ
and	yet they swear	by Allah	if	we were able	surely we went forth	with you
وَسَيَخْلِفُونَ بِاللَّهِ لَوْ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ ؕ						
Yet they will swear by Allah, saying, 'If we had been able, we would surely have gone forth with you.'						
يُهْلِكُونَ	أَنْفُسَهُمْ	وَ	اللَّهُ	يَعْلَمُ	إِنَّهُمْ	لَكَذِبُونَ
they ruin	their souls	and	Allah	he knows	surely they	surely liars
يُهْلِكُونَ أَنْفُسَهُمْ ؕ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَذِبُونَ ٤٢						
They ruin their souls and Allah knows that they are liars.						
عَفَا	اللَّهُ	عَنْكَ	لِمَ	أَذْنْتَ	لَهُمْ	حَتَّى
He removed	Allah	from you	why	you permitted	to them	until
عَفَا اللَّهُ عَنْكَ ؕ لِمَ أَذْنْتَ لَهُمْ حَتَّى يَتَّبِعِينَ لَكَ						
Allah remove thy cares. Why didst thou permit them to stay behind						
الَّذِينَ	صَدَقُوا	وَ	تَعْلَمَ	الْكَاذِبِينَ		
those who	they spoke truth	and	you know	the liars		
الَّذِينَ صَدَقُوا وَتَعْلَمَ الْكَاذِبِينَ ٤٣						
until those who spoke the truth had become known to thee and until thou hadst known the liars?						
لَا	يَسْتَأْذِنُكَ	الَّذِينَ	يُؤْمِنُونَ	بِاللَّهِ	وَ	الْيَوْمِ الْآخِرِ
not	he seeks permission	those who	they believe	in Allah	and	the LastDay
لَا يَسْتَأْذِنُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ						
Those who believe in Allah and the Last Day will not ask leave of thee to be exempted						

اللَّهُ	وَ	أَنْفُسِهِمْ	وَ	بِأَمْوَالِهِمْ	أَنْ يُجَاهِدُوا
Allah	and	their persons	and	with their property	that they strive
أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَاللَّهُ					
from striving with their property and their persons. And Allah					
الَّذِينَ	يَسْتَأْذِنُكَ	إِنَّمَا	بِالتَّقِيْنَ	عَلَيْهِمْ	
those who	he asks your leave	surely	the righteous	All-knowing	
عَلَيْهِمْ بِالتَّقِيْنَ ④٤ إِنَّمَا يَسْتَأْذِنُكَ الَّذِينَ					
well knows the righteous. Only those will ask leave of thee to be exempted					
لَا	يُؤْمِنُونَ	بِاللَّهِ	وَ	الْيَوْمِ الْآخِرِ	
not	they believe	in Allah	and	the Last Day	
لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ					
who do not believe in Allah and the Last Day,					
وَ	ارْتَابَتْ	قُلُوبُهُمْ	فَهُمْ	فِي	رَيْبِهِمْ
and	it doubted	their hearts	so they	in	their doubt
وَارْتَابَتْ قُلُوبُهُمْ فَهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ ④٥					
and whose hearts are full of doubt, and in their doubt they waver.					
وَ	لَوْ	أَرَادُوا	الْخُرُوجَ	لَأَعَدُّوا	لَهُ
and	if	they intended	going forth	surely they prepared	for it
وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً					
And if they had intended to go forth they would certainly have made some preparation for it;					
وَلَكِنْ	كَرِهَ	اللَّهُ	اِئْتِاعَهُمْ	فَشَبَّطَهُمْ	
but	He disliked	Allah	their marching forth	So He kept them back	
وَلَكِنْ كَرِهَ اللَّهُ اِئْتِاعَهُمْ فَشَبَّطَهُمْ					
but Allah was averse to their marching forth. So He kept them back,					

وَقِيلَ	اَقْعُدُوا	مَعَ	الْقَاعِدِينَ	وَقِيلَ		
it was said	you sit	with	those who sit	and		
وَقِيلَ اَقْعُدُوا مَعَ الْقَاعِدِينَ ﴿٤٦﴾						
and it was said: 'Sit ye at home with those who sit.'						
لَوْ	خَرَجُوا	فِيكُمْ	مَا	زَادُوكُمْ	إِلَّا	خَبَالًا
if	they went forth	with you	not	they added you	except	trouble
لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا						
If they had gone forth with you, they would have added to you nothing but trouble,						
وَلَا	أَوْضَعُوا	خِلَالَكُمْ	يَبْغُونَكُمْ	الْفِتْنَةَ		
and	surely they hurried to and fro	in your midst	they seek (for) you	the discord		
وَلَا أَوْضَعُوا خِلَالَكُمْ يَبْغُونَكُمُ الْفِتْنَةَ ۚ						
and would have hurried to and fro in your midst, seeking to create discord among you.						
وَفِيكُمْ	سَاعُونَ	لَهُمْ	وَاللَّهُ	عَلِيمٌ	بِالظَّالِمِينَ	
in you	those who listen	for them	Allah	knows well	the wrongdoers	
وَفِيكُمْ سَاعُونَ لَهُمْ ۖ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٤٧﴾						
And there are among you those who are wont to listen to them. And Allah well knows the wrongdoers.						
لَقَدْ	ابْتَغَوْا	الْفِتْنَةَ	مِنْ قَبْلُ			
surely	they sought	the disorder	before			
لَقَدْ ابْتَغُوا الْفِتْنَةَ مِنْ قَبْلُ						
They sought to create disorder even before this,						
وَقَلَّبُوا	لَكَ	الْأُمُورَ	حَتَّى	جَاءَ	الْحَقُّ	
and	for you	the matters	till	it came	the truth	
وَقَلَّبُوا لَكَ الْأُمُورَ حَتَّى جَاءَ الْحَقُّ						
and they devised plots against thee till the truth came						

وَكُرِهُوا	هُمْ	وَ	اللَّهُ	أَمْرُ	ظَهَرَ	وَ
those who dislike	they	and	Allah	command	it prevailed	and
وَزَكَرَ أَمْرُ اللَّهِ وَهُمْ كُرِهُوا ٤٨						
and the purpose of Allah prevailed, though they did not like it.						
لِي	اِذْنُ	يَقُولُ	مَنْ	مِنْهُمْ	وَ	
for me	you permit	he says	who	in them	and	
وَمِنْهُمْ مَّنْ يَقُولُ اِذْنُ لِي						
And among them is he who says, 'Permit me to stay behind						
سَقَطُوا	الْفِتْنَةَ	فِي	آلَا	تَفْتِنِي	لَا	وَ
they have fallen	the trial	in	beware	put me to trial	not	and
وَلَا تَفْتِنِي ٥ آلا فِي الْفِتْنَةِ سَقَطُوا ٦						
and put me not to trial. 'Surely, they have already fallen into trial.						
بِالْكَافِرِينَ	لَبْحِيطَةً		جَهَنَّمَ	إِنَّ	وَ	
the disbelievers	surely one who encompasses		Hell	surely	and	
وَإِنَّ جَهَنَّمَ لَبْحِيطَةٌ بِالْكَافِرِينَ ٤٩						
And surely, Hell shall encompass the disbelievers.						
مُصِيبَةٌ	تُصِيبُكَ	إِنْ	وَ	تَسُوهُمْ	حَسَنَةٌ	تُصِيبُكَ
misfortune	it befalls you	if	and	it grieves them	good	it befalls you
إِنْ تُصِيبُكَ حَسَنَةٌ تَسُوهُمْ ٥ وَإِنْ تُصِيبُكَ مُصِيبَةٌ						
If good befall thee, it grieves them, but if a misfortune befall thee,						
مِنْ قَبْلُ	أَمْرَنَا	أَخَذْنَا	قَدْ	يَقُولُوا		
before	our matter	we took	indeed	they say		
يَقُولُوا قَدْ أَخَذْنَا أَمْرَنَا مِنْ قَبْلُ						
they say, 'We had indeed taken our precaution beforehand.'						

وَيَتَوَلَّوْا	وَهُمْ	فَرِحُونَ	قُلْ	لَنْ	يُصِيبَنَا
and	they	those who rejoice	you say	never	it befalls us
وَيَتَوَلَّوْا وَهُمْ فَرِحُونَ ﴿٥٠﴾ قُلْ لَنْ يُصِيبَنَا					
And they turn away rejoicing.					
إِلَّا	مَا	كَتَبَ	اللَّهُ	لَنَا	هُوَ
except	what	He ordained	Allah	for us	He is
إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا					
Say, 'Nothing shall befall us save that which Allah has ordained for us. He is our Protector.					
وَعَلَى	اللَّهُ	فَلْيَتَوَكَّلِ	الْمُؤْمِنُونَ		
and	in	surely he put trust	the believers		
وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٥١﴾					
And in Allah then should the believers put their trust.'					
قُلْ	هَلْ	تَرْبَّصُونَ	بِنَا	إِلَّا	إِحْدَى
you say	do	you wait	with us	except	one
قُلْ هَلْ تَرْبَّصُونَ بِنَا إِلَّا إِحْدَى الْحُسْنَيْنِ ط					
Say, 'You do not await for us anything except one of the two good things;					
وَنَحْنُ	نَتَرَبَّصُ	بِكُمْ	أَنْ يُصِيبَكُمُ	اللَّهُ	بِعَذَابٍ
and	we await	with you	that it befalls you	Allah	with punishment
وَنَحْنُ نَتَرَبَّصُ بِكُمْ أَنْ يُصِيبَكُمُ اللَّهُ بِعَذَابٍ					
while as regards you, we await that Allah will afflict you with a punishment					
مِنْ	عِنْدِهِ	أَوْ	بِأَيْدِينَا	فَتَرْبَّصُوا	إِنَّا
from	Himself	or	at our hands	then you wait	surely we
مِنْ عِنْدِهِ أَوْ بِأَيْدِينَا ۖ فَتَرْبَّصُوا إِنَّا مَعَكُمْ مُتَرَبِّصُونَ ﴿٥٢﴾					
either from Himself or at our hands. Wait then; we also are waiting with you.'					

قُلْ	أَنْفِقُوا	طَوْعًا	أَوْ	كُرْهًا		
you say	you spend	willingly	or	unwillingly		
قُلْ أَنْفِقُوا طَوْعًا أَوْ كُرْهًا						
Say, 'Spend willingly or unwillingly,						
لَنْ	يُتَقَبَّلَ	مِنْكُمْ	إِنَّكُمْ	كُنْتُمْ	قَوْمًا	فَاسِقِينَ
never	it is accepted	from you	surely you	you were	people	disobedient
لَنْ يُتَقَبَّلَ مِنْكُمْ إِنَّكُمْ كُنْتُمْ قَوْمًا فَاسِقِينَ ﴿٥٣﴾						
it shall not be accepted from you. You are indeed a disobedient people.'						
وَ	مَا	مَنْعَهُمْ	أَنْ تُقَبَّلَ	مِنْهُمْ	نَفَقَتُهُمْ	
and	not	he prevented them	that it is accepted	from them	their contributions	
وَمَا مَنَعَهُمْ أَنْ تُقَبَّلَ مِنْهُمْ نَفَقَتُهُمْ						
And nothing has deprived them of the acceptance of their contributions						
إِلَّا	أَنَّهُمْ	كَفَرُوا	بِاللَّهِ	وَ	بِرَسُولِهِ	
except	that they	they disbelieved	in Allah	and	in His Messenger	
إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَبِرَسُولِهِ						
save that they disbelieve in Allah and His Messenger.						
وَ	لَا	يَأْتُونَ	الصَّلَاةَ	إِلَّا	وَهُمْ كُسَالَى	
and	not	they come	the Prayer	except	lazily	
وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَى						
And they come not to Prayer except lazily						
وَ	لَا	يُنْفِقُونَ	إِلَّا	وَهُمْ	كِرْهُونَ	
and	not	they spend	except	they	those who are reluctant	
وَلَا يُنْفِقُونَ إِلَّا وَهُمْ كِرْهُونَ ﴿٥٤﴾						
and they make no contribution save reluctantly.						

أَوْلَادُهُمْ	لَا	وَ	أَمْوَالُهُمْ	تُعْجِبُكَ	فَلَا		
their children	nor	and	their wealth	it wonders you	then not		
فَلَا تُعْجِبُكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ ط							
So let not their wealth nor their children excite thy wonder.							
الدُّنْيَا	الْحَيَاةِ	فِي	بِهَا	لِيُعَذِّبَهُمُ	اللَّهُ	يُرِيدُ	إِنَّا
the world	the life	in	with it	that He punishes them	Allah	He intends	surely
إِنَّا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا							
Allah only intends to punish them therewith in the present life							
كَافِرُونَ	هُمْ	وَ	أَنْفُسُهُمْ	تَزْهَقُ	وَ		
disbelievers	they	and	their souls	it departs	and		
وَتَزْهَقُ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ ﴿٥٥﴾							
and that their souls may depart while they are disbelievers.							
لَبِئْسَ	إِنَّهُمْ	بِاللَّهِ	يَحْلِفُونَ	وَ			
surely from you	surely they	by Allah	they swear	and			
وَيَحْلِفُونَ بِاللَّهِ إِنَّهُمْ لَبِئْسَ							
And they swear by Allah that they are indeed of you,							
يَفِرُّونَ	قَوْمٌ	وَلَكِنَّهُمْ	مِّنْكُمْ	هُمْ	مَا	وَ	
they show cowardice	people	but they	from you	they	not	and	
وَمَا هُمْ مِّنْكُمْ وَلَكِنَّهُمْ قَوْمٌ يَفِرُّونَ ﴿٥٦﴾							
while they are not of you, but they are a people who are timorous.							
مَغَارٍ	أَوْ	مَلَجَأً	يَجِدُونَ	لَوْ			
caves	or	refuge	they find	even if			
لَوْ يَجِدُونَ مَلَجَأً أَوْ مَغَارٍ							
If they could find a place of refuge, or caves,							

يَجْهَرُونَ	هُمْ	وَ	إِلَيْهِ	لَوَلَّوْا	مُدَّخَلًا	أَوْ
they runaway in haste	they	and	towards it	surely they turned	place of entrance	or
أَوْ مُدَّخَلًا لَوَلَّوْا إِلَيْهِ وَهُمْ يَجْهَرُونَ ﴿٥٧﴾						
or even a hole to enter, they would surely turn thereto, rushing uncontrollably.						
الصَّدَقَاتِ	فِي	يَلْبِزُكَ	مَنْ	مِنْهُمْ	وَ	
the alms	in	he accuses you	who	among them	and	
وَمِنْهُمْ مَنْ يَلْبِزُكَ فِي الصَّدَقَاتِ ۚ						
And among them are those who find fault with thee in the matter of alms.						
إِنْ	وَ	رَضُوا	مِنْهَا	أُعْطُوا	فَإِنْ	
if	and	they become content	from it	they were given	then if	
فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ						
If they are given thereof, they are content; but if						
يَسْخَطُونَ	هُمْ	إِذَا	مِنْهَا	لَمْ يُعْطُوا		
they are discontented	they	when	from it	they were not given		
لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ يَسْخَطُونَ ﴿٥٨﴾						
they are not given thereof, behold! they are discontented.						
اللَّهُ	أَتَاهُمْ	مَا	رَضُوا	أَنَّهُمْ	لَوْ	وَ
Allah	He gave them	with it	they were content	surely they	if	and
وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ						
Had they but been content with what Allah and His Messenger had given them						
اللَّهُ	سَيُؤْتِينَا	اللَّهُ	حَسْبُنَا	قَالُوا	وَ	رَسُولُهُ
Allah	surely he gives us	Allah	sufficient (for) us	they said	and	His Messenger
وَرَسُولُهُ ۚ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ						
and said, 'Sufficient for us is Allah; and His Messenger; Surely Allah will bestow on us of His						

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مِنْ	فَضْلِهِ	وَ	رَسُولُهُ	إِنَّا	إِلَى	اللَّهِ	رَغِبُونَ
from	His bounty	and	His Messenger	surely we	to	Allah	those who turn
مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَغِبُونَ ﴿٥٩﴾							
bounty, and so will His Messenger; to Allah do we turn in supplication, it would have been better for them.							
إِنَّمَا	الصَّدَقَاتُ	لِلْفُقَرَاءِ	وَ	الْمَسْكِينِ	وَ	الْعَبِيدِ	عَلَيْهَا
surely	the alms	for the poor	and	the needy	and	who are those employed	on it
إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَبِيدِ عَلَيْهَا							
The alms are only for the poor and the needy, and for those employed in connection therewith,							
وَ	الْمُؤَلَّفَةِ	قُلُوبُهُمْ	وَ	فِي	الرِّقَابِ		
and	reconcile	their hearts	and	for	the slaves		
وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ							
and for those whose hearts are to be reconciled, and for the freeing of slaves,							
وَ	الْغُرَمِيِّنَ	وَ	فِي	سَبِيلِ	اللَّهِ	وَ	ابْنِ السَّبِيلِ
and	those in debt	and	in	cause	Allah	and	the wayfarer
وَالْغُرَمِيِّنَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ ط							
and for those in debt, and for the cause of Allah, and for the wayfarer							
فَرِیْضَةً	مِّنَ	اللَّهِ	وَ	اللَّهُ	عَلِيمٌ	حَكِيمٌ	
ordinance	from	Allah	and	Allah	All-Knowing	Wise	
فَرِیْضَةً مِّنَ اللَّهِ ط وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٦٠﴾							
an ordinance from Allah. And Allah is All-Knowing, Wise.							
وَ	مِنْهُمْ	الَّذِينَ	يُؤْذُونَ	النَّبِيَّ	وَ	يَقُولُونَ	
and	among them	those who	they hurt	the Prophet	and	they say	
وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ							
And among them are those who hurt the Prophet and say,							

هُوَ	أَذُنُّ	قُلْ	أَذُنُّ	خَيْرٌ	لَّكُمْ	يُؤْمِنُ	بِاللَّهِ
he is	one who gives ears	you say	one who gives ears	good	for you	he believes	in Allah
هُوَ أَذُنُّ قُلْ أَذُنُّ خَيْرٌ لَّكُمْ يَوْمَئِذٍ بِاللَّهِ							
He is all ears.' Say, 'His disposition to listen to all is good for you; he believes in Allah							
و	يُؤْمِنُ	لِلْمُؤْمِنِينَ	و	رَحْمَةً	لِلَّذِينَ	آمَنُوا	مِنْكُمْ
and	he believes	in believers	and	mercy	for those who	they believed	from you
وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةً لِّلَّذِينَ آمَنُوا مِنْكُمْ ط							
and has trust in the believers, and is a mercy for those of you who believe.'							
و	الَّذِينَ	يُؤْذُونَ	رَسُولَ	اللَّهِ	لَهُمْ	عَذَابٌ	أَلِيمٌ
and	those who	they hurt	Messenger	Allah	for them	punishment	grievous
وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ ٦١							
And those who annoy the Messenger of Allah shall have a grievous punishment.							
يَحْلِفُونَ	بِاللَّهِ	لَكُمْ	يُرْضَوْكُمْ	و	اللَّهُ	و	رَسُولُهُ
they swear	by Allah	to you	to please you	and	Allah	and	His Messenger
يَحْلِفُونَ بِاللَّهِ لَكُمْ يُرْضَوْكُمْ وَاللَّهُ وَرَسُولُهُ							
They swear by Allah to you to please you;but Allah and His Messenger							
أَحَقُّ	أَنْ يُرْضَوْهُ	إِنْ	كَانُوا	مُؤْمِنِينَ			
more worthy	that they should please Him	if	they were	believers			
أَحَقُّ أَنْ يُرْضَوْهُ إِنْ كَانُوا مُؤْمِنِينَ ٦٢							
are more worthy that they should please him and God, if they are believers.							
أَلَمْ يَعْلَمُوا	أَنَّهُ	مَنْ	يُحَادِدِ	اللَّهُ	و	رَسُولُهُ	
did they not know	surely he	who	he opposes	Allah	and	His Messenger	
أَلَمْ يَعْلَمُوا أَنَّهُ مَنْ يُحَادِدِ اللَّهَ وَرَسُولَهُ							
Have they not known that whoso opposes Allah and His Messenger,							

فَإِنَّ	لَهُ	نَارَ	جَهَنَّمَ	خَالِدًا	فِيهَا	ذَلِكَ	الْخِزْيُ	الْعَظِيمُ
then for	for him	fire	Hell	one who abides	in it	this is	the humiliation	great

فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا ذَلِكَ الْخِزْيُ الْعَظِيمُ ﴿٦٣﴾

for him is the fire of Hell, wherein he shall abide? That is the great humiliation.

يَحْذَرُ	الْمُنْفِقُونَ	أَنْ تُنْزَلَ	عَلَيْهِمْ	سُورَةٌ
he fears	the hypocrites	that it is revealed	against them	Surah

يَحْذَرُ الْمُنْفِقُونَ أَنْ تُنْزَلَ عَلَيْهِمْ سُورَةٌ

The hypocrites fear lest a Surah should be revealed against them,

تُنَبِّئُهُمْ	بِمَا	فِي	قُلُوبِهِمْ	قُلْ	اسْتَهْزَءُوا
it informs them	with what	in	their hearts	you say	you mock

تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ قُلْ اسْتَهْزَءُوا^{٦٣}

informing them of what is in their hearts. Say, 'Mock ye!'

إِنَّ	اللَّهَ	مُخْرِجٌ	مَا	تَحْذَرُونَ	وَلَيْنَ
surely	Allah	one who brings forth	what	you fear	and

إِنَّ اللَّهَ مُخْرِجٌ مَا تَحْذَرُونَ ﴿٦٤﴾ وَلَيْنَ

surely, Allah will bring to light what you fear.' And if

سَأَلْتَهُمْ	لَيَقُولَنَّ	إِنَّمَا	كُنَّا	نُحُضُّ	وَنَلْعَبُ
you questioned them	surely they say	only	we were	we talk idly	and we jest

سَأَلْتَهُمْ لَيَقُولَنَّ إِنَّمَا كُنَّا نُحُضُّ وَنَلْعَبُ^{٦٤}

thou question them, they will most surely say, 'We were only talking idly and jesting.'

قُلْ	أَبِاللَّهِ	وَ	آيَاتِهِ	وَ	رَسُولِهِ	كُنْتُمْ	تَسْتَهْزِءُونَ
you say	do in Allah	and	His Signs	and	His Messenger	you were	you mock

قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِءُونَ ﴿٦٥﴾

Say, 'Was it Allah and His Signs and His Messenger that you mocked at?'

لَا	تَعْتَذِرُوا	قَدْ	كَفَرْتُمْ	بَعْدَ	إِيْبَانِكُمْ
no	you offer excuses	certainly	you disbelieved	after	your believing
لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيْبَانِكُمْ ط					
'Offer no excuse. You have certainly disbelieved after your believing.					
إِنْ	نَعْفُ	عَنْ	طَائِفَةٍ	مِنْكُمْ	نُعَذِّبُ
if	We forgive	from	any party	from you	We punish
إِنْ نَعْفُ عَنْ طَائِفَةٍ مِنْكُمْ نُعَذِّبُ طَائِفَةً					
If We forgive a party from among you, a party shall We punish,					
بِأَنَّهُمْ	كَانُوا	مُجْرِمِينَ	الْمُنْفِقُونَ	وَ	الْمُنْفِقَاتُ
because they	they were	those who are guilty	the hypocrites	and	the hypocrite women
بِأَنَّهُمْ كَانُوا مُجْرِمِينَ ٦٦ ۝ الْمُنْفِقُونَ وَالْمُنْفِقَاتُ					
for they have been guilty.' The hypocrites, men and women,					
بَعْضُهُمْ	مِّنْ	بَعْضٍ	يَأْمُرُونَ	بِالْمُنْكَرِ	
some of them	from	other	they enjoin	with evil	
بَعْضُهُمْ مِّنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ					
are all connected one with another. They enjoin evil					
وَ	يَنْهَوْنَ	عَنِ	الْبَعْرُوفِ	وَ	أَيْدِيَهُمْ
and	they forbid	from	the good	and	their hands
وَيَنْهَوْنَ عَنِ الْبَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ ط					
and forbid good, and keep their hands closed.					
نَسُوا	اللَّهَ	فَنَسِيَهُمْ	إِنَّ	الْمُنْفِقِينَ	هُمُ
they forgot	Allah	so He forgot them	surely	the hypocrites	they
نَسُوا اللَّهَ فَنَسِيَهُمْ ۖ إِنَّ الْمُنْفِقِينَ هُمُ الْفَاسِقُونَ ٦٧					
They neglected Allah, so He has neglected them. Surely, it is the hypocrites who are the disobedient.					

وَعَدَ	اللَّهُ	الْمُنْفِقِينَ	وَ	الْمُنْفِقَاتِ	وَ	الْكُفَّارَ
He promised	Allah	the hypocrite men	and	the hypocrite women	and	the disbelievers
وَعَدَ اللَّهُ الْمُنْفِقِينَ وَالْمُنْفِقَاتِ وَالْكُفَّارَ						
Allah promises the hypocrites, men and women, and the disbelievers						
نَارَ	جَهَنَّمَ	خَالِدِينَ	فِيهَا	هِيَ	حَسْبُهُمْ	
fire	Hell	those who abide	in it	it	sufficient for them	
نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ						
the fire of Hell, wherein they shall abide. It will suffice them.						
وَ	لَعَنَهُمُ	اللَّهُ	وَ	لَهُمْ	عَذَابٌ	مُّقِيمٌ
and	He cursed them	Allah	and	for them	punishment	lasting
وَلَعَنَهُمُ اللَّهُ وَلَهُمْ عَذَابٌ مُّقِيمٌ ٦٨						
And Allah has cursed them. And they shall have a lasting punishment,						
كَالَّذِينَ	مِنْ قَبْلِكُمْ	كَانُوا	أَشَدَّ	مِنْكُمْ	قُوَّةً	
like those who	before you	they were	mightier	than you	power	
كَالَّذِينَ مِنْ قَبْلِكُمْ كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً						
Even as those before you. They were mightier than you in power						
وَ	أَكْثَرَ	أَمْوَالًا	وَ	أَوْلَادًا	فَاسْتَمْتَعُوا	بِخَلَاقِهِمْ
and	richer	possessions	and	children	so they enjoyed	with their lot/share
وَأَكْثَرَ أَمْوَالًا وَأَوْلَادًا فَاسْتَمْتَعُوا بِخَلَاقِهِمْ						
and richer in possessions and children. They enjoyed their lot for a short time,						
فَاسْتَمْتَعْتُمْ	بِخَلَاقِكُمْ	كَمَا	اسْتَمْتَعَ	الَّذِينَ	مِنْ قَبْلِكُمْ	
so you enjoyed	with your lot/share	like	he enjoyed	those who	before you	
فَاسْتَمْتَعْتُمْ بِخَلَاقِكُمْ كَمَا اسْتَمْتَعَ الَّذِينَ مِنْ قَبْلِكُمْ						
so have you enjoyed your lot as those before you enjoyed						

بِخَلَاقِهِمْ	وَ	خُضْتُمْ	كَالَّذِي	خَاضُوا				
with their lot /share	and	you indulged in vain talk	like him who	they indulged in vain talk				
بِخَلَاقِهِمْ وَخُضْتُمْ كَالَّذِي خَاضُوا ط								
their lot. And you indulged in idle talk as they indulged in idle talk.								
أُولَئِكَ	حَبِطَتْ	أَعْمَالُهُمْ	فِي	الدُّنْيَا	وَ	الْآخِرَةِ		
it is these	it was wasted	their works	in	the world	and	the Hereafter		
أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ ع								
It is they whose works shall be of no avail in this world and the Hereafter.								
وَ	أُولَئِكَ	هُمْ	الْخَسِرُونَ	أَلَمْ	يَأْتِهِمْ	نَبَأُ	الَّذِينَ	مِنْ قَبْلِهِمْ
and	it is they	who	the losers	has not	it reaches them	story	those who	before them
وَأُولَئِكَ هُمُ الْخَسِرُونَ ﴿٥٩﴾ أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ								
And it is they who are the losers.Has not the story reached them of those before them								
قَوْمِ	نُوحٍ	وَ	عَادٍ	وَ	ثَمُودَ	وَ	قَوْمِ	إِبْرَاهِيمَ
people	Noah	and	Ad	and	Thamud	and	people	Abraham
قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ ه وَقَوْمِ إِبْرَاهِيمَ								
the people of Noah, Ad, and Thamud, and the people of Abraham,								
وَ	أَصْحَابِ	مَدْيَنَ	وَ	الْمُوتَفِكَةِ	آتَتْهُمْ	رُسُلُهُمْ		
and	dwellers	Midian	and	cities turned upside down	it came to them	their messengers		
وَأَصْحَابِ مَدْيَنَ وَالْمُوتَفِكَةِ ط آتَتْهُمْ رُسُلُهُمْ								
and the dwellers of Midian, and the cities which were overthrown? Their Messengers came to them								
بِالْبَيِّنَاتِ	فَمَا	كَانَ	اللَّهُ	لِيُظْلِمَهُمْ	وَلَكِنْ			
with clear Signs	so not	He was	Allah	that He wrongs them	but			
بِالْبَيِّنَاتِ ع فَمَا كَانَ اللَّهُ لِيُظْلِمَهُمْ وَلَكِنْ								
with clear Signs. So Allah would not wrong them, but								

كَانُوا	أَنْفُسَهُمْ	يُظْلِمُونَ	وَ	الْمُؤْمِنُونَ	وَ	الْمُؤْمِنَاتُ
they were	themselves	they wronged	and	the believing men	and	the believing women
كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ⁷⁰ وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ						
they wronged themselves. And the believers, men and women,						
بَعْضُهُمْ	أَوْلِيَاءُ	بَعْضٍ	يَأْمُرُونَ	بِالْعُرُوفِ	وَ	يَنْهَوْنَ
some of them	friends	some	they enjoin	with the good	and	they forbid
بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْعُرُوفِ وَيَنْهَوْنَ						
are friends one of another. They enjoin good and forbid						
عَنِ	الْمُنْكَرِ	وَ	يُقِيمُونَ	الصَّلَاةَ	وَ	الزَّكَاةَ
from	the evil	and	they observe	the Prayer	and	the Zakat
عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ						
evil and observe Prayer and pay the Zakat						
وَ	يُطِيعُونَ	اللَّهَ	وَ	رَسُولَهُ	أُولَئِكَ	
and	they obey	Allah	and	His Messenger	these are	
وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ						
and obey Allah and His Messenger. It is these						
سَيَرْحَمُهُمُ	اللَّهُ	إِنَّ	اللَّهُ	عَزِيزٌ	حَكِيمٌ	
He will have mercy on them	Allah	surely	Allah	Mighty	Wise	
سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ⁷¹						
on whom Allah will have mercy. Surely, Allah is Mighty, Wise.						
وَعَدَ	اللَّهُ	الْمُؤْمِنِينَ	وَ	الْمُؤْمِنَاتِ	جَنَّاتٍ	
He promised	Allah	the believing men	and	the believing women	Gardens	
وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ						
Allah has promised to believers, men and women, Gardens						

تَجْرِي	مِنْ تَحْتِهَا	الْأَنْهَارُ	خَالِدِينَ	فِيهَا
it flows	beneath it	the rivers	those who abide	in it
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا				
beneath which rivers flow, wherein they will abide,				
وَ	مَسْكِنَ	طَيِّبَةً	فِي	جَنَّاتٍ
and	abodes	good	in	Gardens
وَمَسْكِنَ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ				
and delightful dwelling places in Gardens of Eternity.				
وَ	رِضْوَانٌ	مِّنْ	اللَّهِ	أَكْبَرُ
and	pleasure	from	Allah	greatest
ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ				
And the pleasure of Allah is the greatest of all. That is the supreme triumph.				
يَا أَيُّهَا	النَّبِيُّ	جَاهِدِ	الْكُفَّارَ	وَ
O ye	the Prophet	you strive	the disbelievers	and
يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ				
O Prophet, strive against the disbelievers and the hypocrites.				
وَ	اغْلُظْ	عَلَيْهِمْ	وَ	مَأْوَهُمْ
and	you be severe	to them	and	their abode
جَهَنَّمَ				
وَاغْلُظْ عَلَيْهِمْ وَمَأْوَهُمْ جَهَنَّمَ				
And be severe to them. Their abode is Hell,				
وَ	بِئْسَ	الْبَصِيرُ	يَخْلِفُونَ	بِاللَّهِ
and	evil	the destination	they swear	by Allah
قَالُوا				
they said				
وَبِئْسَ الْبَصِيرُ ٧٣ يَخْلِفُونَ بِاللَّهِ مَا قَالُوا				
and an evil destination it is. They swear by Allah that they said nothing,				

كَفَرُوا	وَ	الْكُفْرَ	كَلِمَةً	قَالُوا	لَقَدْ	وَ
they disbelieved	and	the disbelief	word	they said	surely	and
وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا						
but they did certainly use blasphemous language, and disbelieved						
لَمْ يَنَالُوا	بِهَا	هُمْوَا	وَ	إِسْلَامِهِمْ	بَعْدَ	
they did not attain	with that	they intended	and	embracing their Islam	after	
بَعْدَ إِسْلَامِهِمْ وَهُمْوَا بِمَا لَمْ يَنَالُوا ^٤						
after they had embraced Islam. And they meditated upon that which they subsequently failed to attain.						
اللَّهُ	أَغْنَاهُمْ	أَنْ	إِلَّا	نَقَمُوا	مَا	وَ
Allah	He nourished them	that	only	they cherished hatred	not	and
وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ						
And they nourished hatred only because Allah						
لَهُمْ	خَيْرًا	يَكُ	يَتُوبُوا	فَإِنْ	مِنْ فَضْلِهِ	رَسُولُهُ
for them	better	it will be	they repent	so if	from His bounty	His Messenger
وَرَسُولُهُ مِنْ فَضْلِهِ ^٥ فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَهُمْ ^٦						
and His Messenger had enriched them out of His bounty. So if they repent, it would be better for them;						
أَلِيًّا	عَذَابًا	اللَّهُ	يُعَذِّبُهُمْ	يَتَوَلَّوْا	إِنْ	وَ
grievous	punishment	Allah	He punishes them	they turn away	if	and
وَأِنْ يَتَوَلَّوْا يُعَذِّبُهُمُ اللَّهُ عَذَابًا أَلِيًّا ^٧						
but if they turn away, Allah will punish them with a grievous punishment						
لَهُمْ	مَا	وَ	الْآخِرَةِ	وَ	الدُّنْيَا	فِي
for them	not	and	the Hereafter	and	the world	in
فِي الدُّنْيَا وَالْآخِرَةِ ^٨ وَمَالَهُمْ						
in this world and the Hereafter, and they shall have neither						

فِي	الْأَرْضِ	مِنْ	وَلِيٍّ	وَأَوْ	لَا	نَصِيرٍ
in	the earth	from	friend	and	nor	helper
فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ⁽⁷⁴⁾						
friend nor helper in the earth.						
وَأَمِنْهُمْ	مَنْ	عَاهَدَ	اللَّهُ	لَئِنْ	آتَيْنَا	
among them	who	he made a covenant	Allah	surely if	He gave us	
وَمِنْهُمْ مَنْ عَاهَدَ اللَّهُ لَئِنْ آتَيْنَا						
And among them there are those who made a covenant with Allah, saying, 'If He give us						
مِنْ فَضْلِهِ	لَنَصَّدَّقَنَّ	وَأَوْ	لَنَكُونَنَّ	مِنْ	الصَّالِحِينَ	
from His bounty	surely we give alms	and	surely we be	from	the virtuous ones	
مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ ⁽⁷⁵⁾						
of His bounty, we would most surely give alms and be of the virtuous.'						
فَلَمَّا	آتَاهُمْ	مِنْ	فَضْلِهِ	بَخِلُوا	بِهِ	
But when	He gave them	from	His bounty	they became niggardly	with it	
فَلَمَّا آتَاهُمْ مِنْ فَضْلِهِ بَخِلُوا بِهِ						
But when He gave them of His bounty, they became niggardly of it,						
وَتَوَلَّوْا	وَأَوْ	هُمْ	مُعْرِضُونَ	فَاعْتَبَهُمْ	نِفَاقًا	
they turned	and	they	those who are averse	So He requited them	hypocrisy	
وَتَوَلَّوْا وَهُمْ مُعْرِضُونَ ⁽⁷⁶⁾ فَاعْتَبَهُمْ نِفَاقًا						
and they turned away in aversion. So He requited them with hypocrisy which shall last						
فِي	قُلُوبِهِمْ	إِلَى	يَوْمٍ	يَلْقَوْنَهُ	بِأَنَّ	اللَّهُ
in	their hearts	until	day	they meet Him	because	Allah
فِي قُلُوبِهِمْ إِلَى يَوْمٍ يَلْقَوْنَهُ بِأَنَّ اللَّهَ						
in their hearts until the day when they shall meet Him, because they broke						

يَكْذِبُونَ	كَانُوا	بِهَا	وَ	وَعَدُوهُ	مَا
they lie	they were	with what	and	they promised it	that
مَا وَعَدُوهُ وَبِهَا كَانُوا يَكْذِبُونَ ⁷⁷					
their promise to Allah, and because they lied.					
سِرَّهُمْ	يَعْلَمُ	اللَّهُ	أَنَّ	أَلَمْ يَعْلَمُوا	
their secrets	He knows	Allah	surely that	didn't they know	
أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ					
Know they not that Allah knows their secrets					
الْغُيُوبِ	عَلَّامُ	اللَّهُ	أَنَّ	وَ	نَجْوَاهُمْ
the unseen things	Best Knower	Allah	indeed	and	their secret counsels
وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ ⁷⁸					
and covert deliberations and that Allah is the Best Knower of all unseen things?					
الَّذِينَ	يَلْبِزُونَ	الْبُطُوعِينَ	مِنْ	الْمُؤْمِنِينَ	فِي
those who	they find fault	those who own free will	from	the believers	in
الَّذِينَ يَلْبِزُونَ الْبُطُوعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ					
Those who find fault with such of the believers as give alms of their own free will					
وَالَّذِينَ	لَا	يَجِدُونَ	إِلَّا	جُهْدَهُمْ	فَيَسْخَرُونَ مِنْهُمْ
and	not	they find	except	their toil	so they deride
وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ ⁷⁹					
and with such as find nothing to give save the earnings of their toil. They thus deride them.					
سَخِرَ	اللَّهُ	مِنْهُمْ	وَ	لَهُمْ	عَذَابٌ
He requited derision	Allah	from them	and	for them	punishment
سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ⁷⁹					
Allah shall requite them for their derision, and for them is a grievous punishment.					

تَسْتَغْفِرُ لَهُمْ	لَا	أَوْ	إِسْتَغْفِرُ لَهُمْ				
you ask forgiveness for them	not	or	you ask forgiveness for them				
إِسْتَغْفِرُ لَهُمْ أَوْ لَا تَسْتَغْفِرُ لَهُمْ ط							
Ask thou forgiveness for them, or ask thou not forgiveness for them;							
لَهُمْ	اللَّهُ	يَغْفِرُ	فَلَنْ	مَرَّةً	سَبْعِينَ	تَسْتَغْفِرُ لَهُمْ	إِنْ
for them	Allah	He forgives	so never will	time	seventy	you ask forgiveness for them	if
إِنْ تَسْتَغْفِرُ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ط							
even if thou ask forgiveness for them seventy times, Allah will never forgive them.							
رَسُولِهِ	وَ	بِاللَّهِ	كَفَرُوا	بِأَنَّهُمْ	ذَلِكَ		
His Messenger	and	in Allah	they disbelieved	surely they	that is		
ذَلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ ط							
That is because they disbelieved in Allah and His Messenger.							
الْفَاسِقِينَ	الْقَوْمَ	يَهْدِي	لَا	اللَّهُ	وَ		
the perfidious ones	the people	He guides	not	Allah	and		
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ع80							
And Allah guides not the perfidious people.							
اللَّهُ	رَسُولُ	خَلَفَ	بِثَقَدِهِمْ	الْمُخَلَّفُونَ	فَرِحَ		
Allah	Messenger	behind	with their sitting back	those who are left behind	he rejoiced		
فَرِحَ الْمُخَلَّفُونَ بِثَقَدِهِمْ خَلَفَ رَسُولُ اللَّهِ							
Those who contrived to be left behind rejoiced at their staying back in contradiction to the Messenger of Allah							
بِأَمْوَالِهِمْ	أَنْ يُجَاهِدُوا	كَرِهُوا	وَ				
with their property	that they strive	they disliked	and				
وَكَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ							
and were averse to striving with their property							

وَأَنفُسِهِمْ	فِي	سَبِيلِ	اللَّهِ	وَ	قَالُوا
their persons	in	cause/way	Allah	and	they said
وَأَنفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا					
and their persons in the cause of Allah. And they said,					
لَا تَنْفِرُوا	فِي	الْحَرِّ	قُلْ	نَارُ	جَهَنَّمَ
do not go forth	in	the heat	you say	fire	Hell
لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ					
'Go not forth in the heat.' Say, 'The fire of Hell					
أَشَدُّ	حَرًّا	لَوْ	كَانُوا	يَفْقَهُونَ	فَلْيَضْحَكُوا قَلِيلًا
more intense	heat	if	they were	they understand	little so they should laugh
أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ ٨١ فَلْيَضْحَكُوا قَلِيلًا					
is more intense in heat. 'Could they but understand! They must laugh little					
وَلْيَبْكُوا	كَثِيرًا	جَزَاءَ	بِمَا	كَانُوا	يَكْسِبُونَ
and they should weep	more much	reward	with what	they were	they earn
وَلْيَبْكُوا كَثِيرًا جَزَاءَ بِمَا كَانُوا يَكْسِبُونَ ٨٢					
and weep much as a reward for that which they used to earn.					
فَإِنْ	رَجَعَكَ	اللَّهُ	إِلَى	طَائِفَةٍ	مِّنْهُمْ
so if	He returned you	Allah	to	party	from them
فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِّنْهُمْ					
And if Allah return thee to a party of them,					
فَاسْتَأْذِنُوكَ	لِلْخُرُوجِ	فَقُلْ	لَنْ	تَخْرُجُوا	مَعِيَ أَبَدًا
they ask of thy permission	for going forth	so you say	never will	you go forth	with me ever
فَاسْتَأْذِنُوكَ لِلْخُرُوجِ فَقُلْ لَنْ تَخْرُجُوا مَعِيَ أَبَدًا					
and they ask of thee leave to go forth to fight, say then, 'You shall never go forth with me					

وَلَنْ	تُقَاتِلُوا	مَعِيَ	عَدُوًّا	إِنَّكُمْ	رَضِيتُمْ	بِالْقُعُودِ
and	you fight	with me	enemy	surely you	you chose	with sitting back
وَلَنْ تُقَاتِلُوا مَعِيَ عَدُوًّا إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ						
and shall never fight an enemy with me. You chose to sit at home						
أَوَّلَ	مَرَّةٍ	فَاتَّعَدُوا	مَعَ	الْخَلِيفِينَ		
first	time	so you sit	with	those who remain behind		
أَوَّلَ مَرَّةٍ فَاتَّعَدُوا مَعَ الْخَلِيفِينَ ﴿٨٣﴾						
the first time, so sit now with those who remain behind.'						
وَلَا	تُصَلِّ	عَلَى	أَحَدٍ	مِنْهُمْ	مَاتَ	أَبَدًا
and	you pray	over	any	of them	he died	ever
وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا						
Never say prayer over any of them when he dies,						
وَلَا	تَقُمْ	عَلَى	قَبْرِهِ	إِنَّهُمْ	كَفَرُوا	
and	you stand	over	his grave	surely they	they disbelieved	
وَلَا تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا ط						
nor stand by his grave to pray; for they disbelieved						
بِاللَّهِ	وَرَسُولِهِ	وَمَاتُوا	وَهُمْ	فُسِقُوا		
in Allah	His Messenger	and	they died	the disobedient ones		
بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَسِقُوا ﴿٨٤﴾						
in Allah and His Messenger and died while they were disobedient.						
وَلَا	تُعْجِبُكَ	أَمْوَالُهُمْ	وَأَوْلَادُهُمْ			
and	it excites your wonder	their wealth	their children			
وَلَا تُعْجِبُكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ ط						
And their possessions and their children should not excite thy wonder;						

إِنَّمَا	يُرِيدُ	اللَّهُ	أَنْ يُعَذِّبَهُمْ	بِهَا	فِي	الدُّنْيَا
only	He intends	Allah	that He punishes them	with it	in	the world
إِنَّمَا يُرِيدُ اللَّهُ أَنْ يُعَذِّبَهُمْ بِهَا فِي الدُّنْيَا						
Allah only intends to punish them therewith in this world						
وَ	تَزْهَقُ	أَنْفُسُهُمْ	وَ	هُمْ	كَفَرُونَ	
and	it departs	their souls	and	they	disbelievers	
وَتَزْهَقُ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ ⁽⁸⁵⁾						
and that their souls may depart while they are disbelievers.						
وَ	إِذَا	أُنْزِلَتْ	سُورَةٌ	أَنْ	أَمِنُوا	بِاللَّهِ
and	when	it was revealed	Surah	that	you believe	in Allah
وَإِذَا أُنْزِلَتْ سُورَةٌ أَنْ أَمِنُوا بِاللَّهِ						
And when a Surah is revealed, enjoining, 'Believe in Allah						
وَ	جَاهِدُوا	مَعَ	رَسُولِهِ	اسْتَأْذِنَكَ	أُولُوا الطَّوْلِ	مِنْهُمْ
and	you strive	with	His Messenger	he asked leave of you	those who possess affluence	of them
وَجَاهِدُوا مَعَ رَسُولِهِ اسْتَأْذِنَكَ أُولُوا الطَّوْلِ مِنْهُمْ						
and strive in the cause of Allah in company with His Messenger, those of them who possess affluence						
وَ	قَالُوا	ذَرْنَا	نَكُنْ	مَعَ	الْقُعْدِيِّينَ	رَضُوا
and	they said	you leave us	we be	with	those who sit back	they were content
وَقَالُوا ذَرْنَا نَكُنْ مَعَ الْقُعْدِيِّينَ ⁽⁸⁶⁾ رَضُوا						
ask leave of thee and say, 'Leave us that we be with those who sit at home.' They are content						
بِأَنْ يَكُونُوا	مَعَ	الْخَوَالِفِ	وَ	طُبِعَ	عَلَى	قُلُوبِهِمْ
that they be	with	those who stay behind	and	it was sealed	on	their hearts
بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ عَلَى قُلُوبِهِمْ						
to be with the womenfolk, and their hearts are sealed						

فَهُمْ	لَا	يَفْقَهُونَ	لَكِنْ	الرَّسُولُ	وَ	الَّذِينَ	آمَنُوا	مَعَهُ
so they	not	they understand	but	the Messenger	and	those who	they believed	with him
فَهُمْ لَا يَفْقَهُونَ ﴿٨٧﴾ لَكِنَّ الرَّسُولَ وَالَّذِينَ آمَنُوا مَعَهُ								
so that they understand not. But the Messenger and those who believe with him								
جَاهِدُوا	بِأَمْوَالِهِمْ	وَ	أَنْفُسِهِمْ	وَ	أُولَئِكَ			
they strived	with their property	and	their persons	and	it is they			
جَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَأُولَئِكَ								
strive in the cause of Allah with their property and their persons, and it is they								
لَهُمْ	الْخَيْرَاتُ	وَ	أُولَئِكَ	هُمْ	الْمُفْلِحُونَ			
for them	the good things	and	it is they	who	those who are prosper			
لَهُمُ الْخَيْرَاتُ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٨٨﴾								
who shall have good things, and it is they who shall prosper.								
أَعَدَّ	اللَّهُ	لَهُمْ	جَنَّاتٍ	تَجْرِي	مِنْ تَحْتِهَا	الْأَنْهَارُ		
He prepared	Allah	for them	Gardens	it flows	beneath it	the rivers		
أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ								
Allah has prepared for them Gardens underneath which flow rivers;								
خَالِدِينَ	فِيهَا	ذَلِكَ	الْفَوْزُ	الْعَظِيمُ	وَ	جَاءَ	الْمُعَذِّرُونَ	
those who abide	in it	that is	the triumph	the supreme	and	it came	those who make excuse	
خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿٨٩﴾ وَجَاءَ الْمُعَذِّرُونَ								
therein they shall abide. That is the supreme triumph. And those who make excuses								
مِنْ	الْأَعْرَابِ	لِيُؤْذَنَ	لَهُمْ	وَ	قَعَدَ	الَّذِينَ	كَذَبُوا	
from	the desert Arab	that it is permitted	for them	and	he stayed	those who	they lied	
مِنْ الْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ كَذَبُوا								
from among the desert Arabs, came that exemption might be granted them. And those who were false								

اللَّهُ	وَ	رَسُولُهُ	سَيُصِيبُ	الَّذِينَ	كَفَرُوا	مِنْهُمْ		
Allah	and	His Messenger	it shall befall	those who	they disbelieved	from them		
اللَّهُ وَرَسُولُهُ سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ								
to Allah and His Messenger stayed at home.A grievous punishment shall befall								
عَذَابٌ	أَلِيمٌ	لَيْسَ	عَلَى	الضُّعَفَاءِ	وَ	لَا	عَلَى	الْمَرْضَى
punishment	grievous	not	on	the weak ones	and	nor	on	the sick
عَذَابُ أَلِيمٌ ٩٠ لَيْسَ عَلَى الضُّعَفَاءِ وَلَا عَلَى الْمَرْضَى								
those of them who disbelieve. No blame lies on the weak, nor on the sick,								
وَ	لَا	عَلَى	الَّذِينَ	لَا	يَجِدُونَ	مَا	يُنْفِقُونَ	حَرَجٌ
and	nor	on	those who	not	they find	what	they spend	blame
وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يُنْفِقُونَ حَرَجٌ								
nor on those who find naught to spend,								
إِذَا	نَصَحُوا	لِلَّهِ	وَ	رَسُولِهِ	مَا	عَلَى	الْمُحْسِنِينَ	
when	they were sincere	for Allah	and	His Messenger	not	against	those who do good deeds	
إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ								
if they are sincere to Allah and His Messenger. There is no cause of reproach against those								
مِنْ سَبِيلٍ	وَ	اللَّهُ	غَفُورٌ	رَحِيمٌ	وَ	لَا	عَلَى	الَّذِينَ
cause of reproach	and	Allah	Most Forgiving	Merciful	and	not	on	those who
مِنْ سَبِيلٍ وَاللَّهُ غَفُورٌ رَحِيمٌ ٩١ وَلَا عَلَى الَّذِينَ								
who do good deeds;and Allah is Most Forgiving, Merciful. Nor against those to whom, when								
إِذَا مَا	آتَاكَ	لِتَحِبَّهُمْ	قُلْتَ	لَا	أَجِدُ	مَا	أَحِبُّكُمْ	
when	they came to you	so you mount them	you said	not	I find	that	I mount you	
إِذَا مَا آتَاكَ لِتَحِبَّهُمْ قُلْتَ لَا أَجِدُ مَا أَحِبُّكُمْ								
they came to thee that thou shouldst mount them, thou didst say, 'I cannot find whereon I can mount you;'								

عَلَيْهِ	تَوَلَّوْا	وَ	أَعْيُنُهُمْ	تَفِيضُ	مِنْ	الدَّمْعِ	حَزَنًا
on it	they turned back	and	their eyes	it overflows	with	the tears	grief

عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا

they turned back, their eyes overflowing with tears, out of grief

أَلَّا	يَجِدُوا	مَا	يُنْفِقُونَ	إِنَّمَا	السَّبِيلُ	عَلَى	الَّذِينَ
that not	they find	what	they spend	indeed	the reproach	against	those who

أَلَّا يَجِدُوا مَا يُنْفِقُونَ⁹² إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ

that they could not find what they might spend. The cause of reproach is only against those

يَسْتَأْذِنُونَكَ	وَ	هُمْ	أَغْنِيَاءُ	رَضُوا	بِأَنَّ	يَكُونُوا
they ask leave of you	and	they	rich people	they became content	with that	they be

يَسْتَأْذِنُونَكَ وَهُمْ أَغْنِيَاءُ رَضُوا بِأَن يَكُونُوا

who ask leave of thee, while they are rich. They are content to be

مَعَ	الْخَوَالِفِ	وَ	طَبَعَ	اللَّهُ
with	those who remained behind	and	He sealed	Allah

مَعَ الْخَوَالِفِ وَطَبَعَ اللَّهُ

with the womenfolk. And Allah has set a seal

عَلَى	قُلُوبِهِمْ	فَهُمْ	لَا	يَعْلَمُونَ
upon	their hearts	so they	not	they know

عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ⁹³

upon their hearts so that they know not.